

Marriage, a permanent bond or a loose arrangement?

by John D. Hellinga

Rev. Hellinga is the minister of Guelph, Ont. Christian Reformed Church.

Our changing society presents the Christian community with problems it never faced a few decades ago. "Pastor, would you be so kind as to visit with my son? You see, we as parents have our annual home visits but my son is never there for he lives in an apartment uptown. We hate to admit it. He does not live alone but shares his apartment with a girlfriend."

Twenty-five years ago, such a situation was an exception and it would have drawn the attention as well as the condemnation of the community. Today, sad to say, people begin to accept this "living-together-without-marriage" as normal and our society even goes so far as to force the church to accept this lifestyle.

Some time ago I visited with a young man and his girlfriend. They had been living together for the last six months. The first question I asked was: "Do you have peace with this situation and does your conscience not tell you that this is wrong? Politely I was asked where I had been the last few years. With my puritan ideas about marriage, I gave the impression that I had just stepped out of Noah's ark. They assured me that they were happy living together and that they were even able to pray together but that they were utterly turned off by the meddling of parents and the church in their private affairs.

...Paul speaks about marriage as a mystery and compares it with the mystical union between Christ and the church. Christ gave Himself completely to His bride. His love is characterized by a self-sacrificial and total surrender to His church...

"Pastor, we love each other. Don't get the idea that we live together for the purpose of free sex, although we do sleep in the same bed. No, this arrangement is much better for two people in love than the permanent bond of marriage. After all, we have seen so much misery already in marriages that we have come to the conclusion that most of them are made in hell rather than in heaven. It simply is not fair to bind two people together in the permanent bond of marriage. It creates intolerable situations. This is clearly seen in the fact that a fourth of all marriages end up in divorce and that at least as many married couples are living together in unhappiness and should be separated."

By being a patient listener I learned about the advantages of "huddling together" without marriage. I was told that it is cheaper. Two persons can certainly live together more economically than one. After all, in our age of limited resources we must look for alternative lifestyles of sharing. Furthermore, I learned that living together

provides a couple with a good test for marriage. You never know your partner until you have lived with him or her for some time. Should a couple contemplate the permanency of marriage, they should at least try it out for a while before they take the plunge. They also tried to convince me that this lifestyle drives away loneliness. Living alone in an apartment in the big city is just as lonely as living with parents with whom you can't communicate. Sharing your life, without strings attached, gives a feeling of togetherness and a sense of community.

Then I was not to forget that living together in a loose bond safeguards one's freedom, man's "inalienable right". Marriage places one under all kinds of restrictions and laws, namely the laws of the land, the church and the community. It kills the free expression of love for law and love are like oil and water, they simply don't mix.

Finally, I had to know that the permanent bond of marriage stifles the free development of one's personality. It is simply un-Christian to impose such permanent relationships on anyone to the detriment of his own personal growth.

I wanted to be a careful listener and a sympathetic counsellor. But I could not suppress the urge to expose the fallacies of these arguments.

Obviously, to deal pastorally with these young people is not the easiest assignment for parents, elders and preachers. It takes a great deal of patient listening. Yet, no matter how patient and understanding we must be, it is necessary to point out in no uncertain terms, that this lifestyle is

condemned by Scripture.

There are a number of related questions that show up repeatedly in different forms and that require clear and straight-forward answers. "Where in the Bible do you read that we need a 'marriage license' to make a marriage legal? Does that sheet of paper make a marriage?" To answer this question one must point out that God's Word never reduces marriage to an arrangement between only two people. But that society at large is always vitally involved in marriage. Scripture in Matthew 25 and John 2 teaches plainly that family and friends are "drawn into" the marriage by way of approval, celebration and support. Marriage takes place within society. And that not without reason, for the home is one of the main building blocks in the structure of society.

Another question demanding a forthright answer is "When does marriage really begin?" Some of our young people have the mistaken notion that the bond of marriage is instituted the moment two people decide to live

together and promise to be faithful to each other as long as this is agreeable to both of them. But we should point out that when God joins two people together, He uses other human beings to establish this most beautiful relationship. Does not God always use man, His image bearer, to work out His plans in the coming of His kingdom? God, in His grace, also uses the state and the church to protect marriage against arbitrary breakdowns. Thank God, that we still have a concerned society that keeps individuals from doing what is right in their own eyes. It is God's instrument by which He prevents us from falling into utter chaos.

A final question is often phrased as follows: "Is it possible to enter into a lasting relationship without any reservations?" This question presents us with a wonderful opportunity to point out the biblical view of marriage. The apostle Paul speaks about marriage as a mystery and he compares it with the mystical union between Christ and the church. Christ gave Himself completely to His bride. His love is characterized by a self-sacrificial and total surrender to His church. In this love relationship, Christ not only gives Himself completely but He also demands a total, lasting, self-sacrificial love commitment from His church. If a marriage is to reflect this union, how can we enter it provisionally with reservations? How can we ever promise truth, faithfulness and fidelity, which characterizes a true marriage, if, from the very beginning, a man and

woman build into their relationship an "escape valve" namely that if it does not work, we will separate.

Let us not be afraid to point out that such a relationship, with built-in reservations, creates an unhappy atmosphere of distrust and fear. Such partners can never depend on each other and they make it impossible to experience the security which only a loving, Christian home can offer. Young people that live together without marriage fail to give each other complete love and trust and thus they lack the two pillars that can support their home which is supposed to afford them security and happiness.

Furthermore, they not only dodge their responsibilities, but also rob themselves of the blessings of the Christian community. This impoverished lifestyle can only spell disaster for themselves and the community they are commanded, by the Lord, to build.

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Next week

Life on campus



ViewPoint

Keep physically fit

It's been a long winter for us office folk, you know. You tend to sit around all day, using the mind rather than the body in carrying out the daily functions. As the weeks and months roll by, the pounds seem to add on.

The only way to shake those pounds off is by exercising and, well, that's not quite as easy as it sounds. You hop in the car and you go to work. Walk the first steps to the office, grab a cup of coffee on your way to the desk and plop yourself down for a day of opening the mail, writing, editing and other routine activities which occupy the mind but don't involve the body.

Lack of physical exercise sparked joining one of the local, popular health spas. They are designed to tune the body, keep it in shape and, if you want, convert a weakling into one of those Greek gods. All shapes and sizes congregate at those health centres. There are a number of men and women in their 60s who spend a few hours there each day, swimming in the pool, sitting in the saunas and relaxing poolside with some of their friends.

A lot of them are lonely and came to the spa for a bit of companionship. I met a retired gent there who had lost his wife about a year ago. He was a professed Christian, belonged to one of those Bible chapels and eagerly handed out tracts to all of us who were physically unfit. He said that it had been a lonely life with his wife "gone to glory" and that he spent each afternoon at the health spa ... at least until the spring weather would allow him to do some work in his garden.

We've become very conscious of our physical well-being ... and rightly so. We remember the Biblical directive that our bodies are temples of the Holy Spirit and that we have to take care of them.

For many at the health club and probably for thousands throughout the country, physical fitness has become a religion. Young men and maidens would exercise in front of the huge wall mirrors, glorifying themselves

and smiling at their bulging muscles (men) and trim figures (women). Amidst the agony of one of those stomach-reducing exercises, I knew that there must be an easier way. I could work on a farm or become a brick-layer or do something else that required physical activity.

But even down on the farm, life has become easier. Life has become automated. There are tractors and plows and automatic this and that. When you go shopping you ride elevators or escalators to different floors. Even golfers ride powered carts to minimize their walking activity. There are riding lawnmowers instead of the push model, there are snowblowers rather than shovels.

Large airports now boast "moving sidewalks" which transport passengers from one terminal to another simply by standing still on this moving sidewalk. Could it be that automation is making us lazy? Or are we destined to do our work faster and make our recreation less strenuous so that we can spend our evenings at the health spa?

Entire families now engage in bicycle riding, golfing, tennis, jogging for the sake of doing something together but also of getting into shape. Keeping in shape is healthy, if you will pardon the pun. We have that command. But physical fitness should not become that all-embracing that we glorify ourselves and our bodies in a form of self-worship.

That retired, Bible chapel Christian made his point when he said: "You know, it would be a better world if all of these guys spend as much time in spiritual training as they do in physical training." He said it! If we could get as enthused about the Bible, God, being a Christian as we do about some of our hobbies (physical fitness, Stanley Cup playoffs, World Series), we would have a church that is more alive and more active.

Keith Knight

by Keith Knight

NEWSVIEWS

Canadians move in record numbers

Ontario continued to attract the largest number of people moving from other provinces during 1977, with Quebec dominating the other extreme with the greatest losses, according to figures released by the Canadian moving industry.

The Canadian Association of Movers, representing 90 per cent of the moving industry, said almost 21,000 families were moved to Ontario from other provinces during 1977 ... but 17,000 families moved out and most of them headed West. Ontario, therefore, experienced a net gain of about 3,423 households or about 13,000 people.

The moving industry reported that there was a great volume of people moving about within Ontario, from north to south, from country to city, from city to country. There was a lot of moving activity.

Those leaving Ontario headed to Alberta (4,350 households from Ontario), followed by British Columbia (3,400 households).

While Ontario had a net gain of 3,423 households, Quebec had a net loss of about 11,100 households during 1977, with about 70 per cent of those moving to Ontario.

Although Ontario showed the largest figure for goods entering any province, the outstanding net gain was in Alberta. There was a net gain of about 4,153 households, making it the fastest growing province in Canada.

Saskatchewan was the only province besides Quebec to have greater departures than arrivals.

While figures and statistics can be fun to quote and often tell quite a story, it also points out some other, related facts. It indicates that, even though 1977 was a tough year economically in Canada, Canadians were on the move as never before.

Those figures as released by the Canadian Association of Movers also point out that the trend is towards the West. Thousands moved out of Quebec, heading west to Ontario and beyond. Thousands of Ontarians left the province, moving west to Alberta and British Columbia.

Ontario has traditionally been a growing province but it is Alberta that is taking the lead now. The petroleum-producing province offers a great deal in terms of vitality, jobs and growth and is fast becoming the hub of the Canadian economy.

The federal government is attempting to offset these natural attractions which draw Canadians to certain centres by "encouraging" immigrants into new areas where people are badly needed; the north for example. The government is also attempting to encourage new industry into areas which need an economic boost badly such as the Maritime provinces.

As Canadians continue to move about, statistics point out that there is still a lot of room left in this country for new citizens. There is a virtually undeveloped North which has a great potential. There are the Prairies and there is the interior of British Columbia. Lots of room left in which to move around.

DATeline: The World

by Rev. Johan D. Tangelder

Thais and Japanese ready for the Word

By the year 2,000, the world's estimated population will top six billion and of that number 4.7 billion probably will be non-Christian. This prediction was made by MARC (Missions Advanced Research and Communication Center). This report presents an immense challenge for the missionary outreach of the Church. How is this challenge being met?

Reports from all over the world tell about the advance of the evangelical missionary movement. Dr. Somdee Poowsawtee, the national director of Campus Crusade for Christ in Thailand, and presently studying in Manila, said that "Thailand has foreign missionaries, including Filipinos, helping the Thai churches.) Dr. Poowsawtee remarked that Thailand has always been a difficult area for the Gospel. During the past 150 years, this nation has become one of the most resistant to the Gospel in all of Asia. Only 1.2% of the nation's 43 million claim to be Christian, both Protestants and Catholics. This year will witness a special mission emphasis in commemoration of the 150th anniversary of missionary

endeavour in Thailand. Sponsored by the Thailand Church Growth Committee, the national outreach will include six regional campaigns.

Asians are not only reached with the Gospel in Asia but in Canada as well. Asian immigrants form an increasingly growing sector of the population. For example, Toronto, Ont. has changed from a predominantly Anglo-Saxon to a very cosmopolitan city. There are at least 60,000 Chinese, 20,000 Japanese and with them also large numbers of people from other countries, including Filipinos. The Canadian-Japanese Christians are doing remarkable work in reaching their own people with the claims of the Gospel. Their work, though little known outside of the Japanese community, is worth to be noted.

Last year the Japanese-Canadians celebrated the fact that in 1877 the first Japanese set foot on Canadian soil. In that year Manzo Nagano, grandfather of Dr. Paul Nagano, pastor of the Japanese Baptist Church of Seattle, Washington, stepped off a ship in Victoria, B.C. A Centennial

brochure says: "Manzo Nagano might have ended up in the United States or Britain or almost anywhere. When this bold young adventurer stowed away on a British ship sailing from Yokohama, he had no idea of its destination. But the ship docked in Victoria and Nagano stepped into history as the first known Japanese to settle in Canada. In 1977, one hundred years later, some 40,000 Canadians of Japanese ancestry proudly celebrate the growth and accomplishments of their community scattered across the country. Though smaller in numbers than most ethnic groups, the Japanese Canadians have a justifiable pride and sense of achievement in their accomplishments and contributions to their nation's development."

In 1977, the Japanese Christian Mission in North America also celebrated its centennial. Among the Canadian representatives who helped to celebrate were Nori Kanashiro, chairman of the Canadian Japanese Mission, the Canadian branch of the J.C.M.N.A., and Pastors Stan Yokota and Eddie Yoshida from Toronto.

A resume of this Christian mission endeavour reads: "In 1877 a young Japanese student, Kanichi Miyama, was befriended in San Francisco by a former missionary to China, Dr. Otis Gibson, and became the first Japanese Christian convert in America. Miyama, along with other Japanese converts that followed, organized the first body of Japanese Christians called the Japanese Gospel Society (Fukuin Kai), meeting regularly in a basement room of a Chinese Mission in San Francisco. The formation of this body in 1877 marked the founding of Christianity among Japanese in North America. Today, in 1977, out of that beginning, 180 churches of all denominations have been established from coast to coast in the United States and Canada."

That there is a great need for a divine visitation in the Church of Jesus Christ today, who can deny this? But the missionary efforts of the Thai and Japanese Christians do show that the Church is alive and alert to the challenges of our times.

What every family should know

by Hlnke Welma

This is the last of three articles written by members of the committee on current Canadian affairs of the Canadian Federation of Christian Reformed women.

What help is available if you should become disabled, deserted, or widowed suddenly? Apart from coping with your grief and your feelings of loneliness, how are you going to manage financially? We would encourage you now to read this brief outline so that in case of death or disability you will be better prepared and save yourself undue worries.

Canada Pension Plan: This is a federal plan that benefits contributors (through your employment) only. If a person is unable to work because of permanent physical disability, has spent a minimum of 5 years in the work force and has paid into the C.P.P., that person is eligible for a pension. C.P.P. provides a lump sum death benefit for funeral costs for persons who have contributed to the plan and it provides a widow's allowance and an orphan's allowance for survivors of the contributor. For children, the allowance continues as long as they are in school. The C.P.P. has a representative working through the local Manpower Centre. You must apply for these benefits.

Family Benefits Assistance: This plan is administered in Ontario by the government of Ontario and provides a living allowance for women with dependent children who have been deserted and for persons who are disabled or handicapped and cannot provide for themselves or their families. The maximum liquid assets

allowed are: single person \$1,500, 2 people (a family) \$2,500, for each extra person add \$300. This benefit plan also provides glasses, drugs, health insurance and hearing aids for recipients. Total family income is considered in this plan. A person who is disabled, but whose spouse is working fulltime would not ordinarily be eligible. Contact the Ontario Government, found in your telephone book.

General Welfare Assistance: This is administered to persons who are temporarily unemployed, disabled, or recently separated, who are awaiting return to employment or transfer to a benefit plan or a pension. It provides a living allowance as well as drugs and health insurance and may provide for other items on an individual basis. Total family income is considered. The maximum liquid assets allowed are: single person \$1,000, a family \$2,000. A disabled person whose spouse is working full time usually would not be eligible. A person who is working at a low-paying part-time job probably would be eligible for partial assistance. Apply to your town or city clerk or your local Social Service office.

Unemployment Insurance Benefits: The federal government administers this program to provide benefits to persons who have been fired, laid off, or who have quit their jobs.

A person must have worked a minimum of 12 weeks in the last year to receive regular benefits and a minimum of 20 weeks to receive sick benefits. The maximum length of time that a person can receive regular benefits is 1 year while a person can receive sick benefits for 15 weeks. The person usually receives 3/4 of his working wage up to the maximum set by U.I.C. The

length of the waiting period is contingent on the reason for lack of employment. U.I.C. has local offices. There are no special benefits for widows under this plan.

War Veterans Allowance: War veterans who have served overseas in the First or Second World Wars or the Korean War and who are disabled, are eligible for benefits from this program. This program also applies to persons who have served in other than the Canadian Armed Forces (e.g. Dutch Army) provided they were part of the Allied Forces, and were in active duty overseas. Widows and dependents of veterans are also eligible for allowances. Income is tabulated to determine eligibility. You are not automatically entitled to it. The Veterans Affairs department can be contacted in Ottawa at 997-4118.

Workmen's Compensation Board: The W.C.B. provides financial assistance to persons who have injuries as a result of accidents while on the job and permanent injuries or illness caused by the work environment. Widows of persons who have been deceased as a result

of the job environment are also eligible for benefits. A W.C.B. office can be found in your telephone book.

Old Age Security: Persons over 65 are eligible for Old Age Security and they may be eligible for Old Age Assistance depending on their income. They must apply for both. Applications for Old Age Security can be obtained at the Post Office. Old Age Assistance applications come from the Department of National Health and Welfare after you have received Old Age Security. Spouses of persons over 65 who themselves are over 60 but not over 65 are also eligible for Old Age Security. The spouse's allowance must also be applied for. Should the person who is receiving Old Age Security die and his wife who is not 65 yet be receiving the spouse allowance, she becomes disentitled.

As you can see, there are

many programs of assistance available to Canadian citizens, if they are willing to look for them. While federal programs are available to all, each province administers its own programs, which may vary between provinces. Unless individual programs are listed in the telephone directory under the government of your province, or even your local government, call the information number or the administrative offices of these governments for information.

Pamphlets available
Death Benefits — Canada Pension Plan — Health and Welfare Canada

Survivors' Benefits — Canada Pension Plan — Health and Welfare Canada

Ontario Benefits for Senior Citizens — Ministry of Community and Social Services

A Guide to Making Your Will — Christian Stewardship Services

Subscription rate to \$10 May 1

The subscription price of Calvinist Contact will be increased to \$10 for one year and \$19 for two years, effective May 1, 1978. The new price is required to cover the substantial increase in the cost of mailing which went into effect April 1.

"Born again" and "reformed"

Dear Sir:

There is very often lately in the Calvinist Contact written about the Reformed faith. Also in the Calvinist Contact from March 23 by J. Tuininga, Lethbridge, Alta. He started his writing with: "Mr. Halverson writes (Feb. 24): 'No other tradition better expresses the Lordship of Jesus Christ over all areas of life' than the Reformed tradition. Precisely, and that's because the Reformed tradition has understood the rich biblical concepts (doctrines) of the Covenant and the Kingdom."

But as I understand the Lord Jesus, he never told his disciples or any other followers: You must be reformed, but he told Nicodemus who was a minister: "Verily, verily I say unto thee. Except a man be born again, he can not see the Kingdom of God (John 3:3). That's very different from being Reformed. You can

be reformed many times, as many as 30, 40, 50, 60 or 100 times but "except ye are born again" you are lost.

Born again or reformed is not the same thing. The Lord Jesus Christ made it very clear that we must be born again and that's the work of the Holy Ghost. Nobody can do anything about that.

That's what I like to say! We must be born again. Are you, dear reader, born again?

If not bow your knees and call on the dear Lord Jesus Christ to have mercy upon you and cling to Him with all your soul and mind.

I am a sinner, save my soul and clean me by Thy precious blood from all my sins. Dear Lord God hear my prayer and save me and cleanse me from all unrighteousness for Jesus sake. Amen.

A.J. Seinen
St. Catharines, Ont.



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In the fun and fellowship of camp activities, campers and staff will come to a better understanding of what it means to live a life in trust and obedience to the Lord.

Numerous campers have returned each camping season to see these familiar faces once again.

We are thankful for the variety of talents and abilities, which the Lord has given our staffmembers. It is our desire to offer a program that will be a meaningful learning and growing experience for all campers.

We would like you to consider Camp Ke-Mon-Oya for your son or daughter. If you wish further information, feel free to contact us.

Request for Registration Form[s] Camp Ke-Mon-Oya 1978

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Address _____		City _____	
A. Camp Program	Number of forms _____	<input type="checkbox"/> Son(s)	<input type="checkbox"/> Daughter(s)
B. C.I.T. Program	Number of forms _____	<input type="checkbox"/> Son(s)	<input type="checkbox"/> Daughter(s)
C. Canoe Trip Program	Number of forms _____	<input type="checkbox"/> Son(s)	<input type="checkbox"/> Daughter(s)
Previous Ke-Mon-Oya Camper(s) <input type="checkbox"/> New <input type="checkbox"/>			

Mail to: Camp Ke-Mon-Oya, P.O.Box 124, Unionville, Ont., Tel: (416) 297-2398

Church Page EDMONTON

PASTORAL PONDERING

Speak out on premarital sex

Pre-marital sex is no longer an oddity in our society. And the church ought not to be silent about it. It is a common practice for young couples to decide to live together, just to see if a possible marriage would work. And we Christians who have the light of Christ in the word of God need to be very open about this subject and clear in our thoughts on it.

Let me say from the outset that the church of Jesus has the image, in this world, of a prudish, Victorian outlook on everything related to this area of our life. That is not merely the fault of those who believe that. It is the fault of Christians who have bought it lock, stock and barrel that the church is concerned with the advancement of the spiritual aspect of life and the suppression of all that is "natural". We need to learn again and again that love is not the same as lust. We need to be more open about sexuality, since it is not an inborn curse in human nature but a God-given part of His rich creation. There is nothing inherently shameful about a love that is being discovered by two of God's creatures. It is the way He made us, and also for this, He redeemed us in Christ.

But let us remember also that there is nothing inherently prudish or Victorian about insisting that sex be practiced only in the context of marriage vows. The fact is that sexuality cannot come to its own, simply cannot be truly enjoyed outside of this bond of commitment to one another. There is no freedom in the knowledge that your "partner" could leave you at any time; those who claim that, simply do not understand that freedom only truly comes when we follow the commandments of the Lord; that license does not truly free a person.

Furthermore, a sexual relationship is not just a matter of enjoyment but also one of responsibility, especially toward the other. That responsibility needs to be publicly acknowledged, and the willingness to accept it clearly expressed, especially before God. Let us be on our guard against legalism that stifles. Couples who have been engaged for years but unable to marry due to economic circumstances must be dealt with in a spirit of understanding. Young people who grew up in homes where even a family discussion of sexual matters was taboo, who grew up in homes where there simply was no openness to one another in this way must also be dealt with in a similar spirit.

At the same time let us be clear on God's direction: the Bible knows only of love-in-commitment, of sexuality within such a bond, and only when we walk in that light of God's Word will we find true happiness in what God has so beautifully made.

An Edmonton Pastor

Marriage seminars help

A series of Marriage Seminars will be held in the city. They are being planned especially for those contemplating marriage and for young married couples. Details will be printed in forthcoming bulletins.

The reason for these seminars is a deep concern for the quality of married life in our midst. My colleagues and I in this city are convinced that the Trojan horse of worldliness is being hauled into the City of God in a big way by way of our mating-patterns. Consider the rising ratio of religiously incompatible marriages expressly forbidden in Scripture. They all started because some young member of the church decided it was all right to go steady with a non-believer. Partnership with a life-mate was simply placed outside the context of a life-partnership with the living God. In several instances, in my experience as a pastor, couples added to their error the sin of hypocrisy, knowing full well that unless there was a pretense of Christian unity there would be no church wedding. But the pretense soon falls apart when old habits reassert themselves. I weep at what is happening in the homes and in the churches.

But there is more. It is my judgment and that of other pastors that upwards of 50 percent of our young couples now practise premarital sex. They do not wait to receive each other from the Lord; they take each other as a natural right. Their courtship is careless at the core. They bed but do not pray together.

On this basis, one need not be surprised that Edmonton is becoming the divorce-capital of Canada. The cement of reverence for the ordinances of the Lord is missing. No, I do not write in resentment; I'm putting this down in sorrow. Come, young people, let's talk it over and pray together. The devil is on the scene.

An Edmonton Pastor

Edmonton I and the Youth Elder

Terms of reference were adopted for the Youth Elder and his work in our congregation:
The youth elder shall:

- encourage and promote the spiritual growth of our young people by: working closely with the Young People Society, especially its leaders; consulting regularly with catechism teachers and following up where necessary.
- encourage all of our young people to make a public profession of faith by: discussing the issue with those involved in church life whenever the opportunity arises and they appear to be "ripe" for such a profession; regularly visiting those who are no longer involved in the life of the church, in consultation with the district elder.
- encourage and promote the spiritual growth of our students by: maintaining correspondence with those who study outside of the city of Edmonton; regularly visiting those who study within Edmonton in consultation with the district elder and the University Chaplain.
- minister to young people who, while their church membership is elsewhere, reside in the Edmonton area and are brought to the attention of our Council.

You will notice that the work of the Youth Elder is here defined in very broad terms. If he were to accomplish all of this successfully, he would have to become a fulltime elder. He will therefore have to choose priorities. In the meantime he will very much stand in need of your prayers.

Speakers during the service

We are continuing our policy of having speakers representing various Christian organizations during our evening worship service.

This time, we are inviting a representative of the Christian Farmers Federation to address us. Please note that this is designed to keep us informed about various activities within our Christian Community. It is not necessarily a plea for your financial support of such organizations, nor even a demand on the part of your Council to support them in any other way, although we do wish to encourage all of us to be active in various endeavours that promote the cause of Christ in all of life. The important thing is that we stay informed.

Woman deaconess

Council passed a motion to appoint a district visitor, a woman to help elders and deacons in the pastoral care of their districts. This person will have a special task with respect to the sick, the elderly, the single(d) and new members in the district. Council sees this as a meaningful expression of the office of all believers as well as a necessary help to elders and deacons. Elders and deacons of each district will propose names of possible nominees from their district to be considered by Council in their meeting.

Adult Education

Adult education for this season will consist of a series of three "blocs": in the fall, a study of the Christian Task in an Age of Hunger; in the winter, a marriage enrichment seminar; and in the spring, a parent effectiveness training seminar. At least, that is the overall plan at this time.

Send all bulletins to:
Rev. J. Van Harmelen,
550 Leinster St., Woodstock
Ont. M4S 7G8

PRESS PARADE

John Knox Christian School

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For more information contact:
Mrs. Anna DeRooy, Sec.
[416]451-6271

Coffee break evangelism

A newsletter has gone out in the neighbourhood to invite women to the Take a Break program, which will start this Thursday, from 10:00-11:30 a.m. in our church for a six week period. Some of our church members will be there to welcome them, make coffee and to provide entertainment and babysitting services. We will start this Bible study program with the help of the outlines provided by the C.R. Board of Home Missions. Pray with us that people will respond to our invitation.



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ALL CLASSES OF INSURANCE

Politics

The injustice of it all

by Rev. John de Vries Jr.

Rev. de Vries is chaplain at Centre Federal de Formation, St. Vincent de Paul, Laval, Quebec.

We live in a day of terrifying crime rates. The Canadian Penitentiary System is in a "state of crisis". "Reform of our prisons," said the Parliamentary Sub-Committee on Penitentiaries, "should be no more than one part of a thorough, open, and necessarily painful, candid assessment of what the criminal justice system ought to be." In one way or another, everyone is affected by the spiralling crime rates and the directionless imprisonment response. Who will act in the name of justice? In the name of the Lord?

Under the title, "The Injustice of It All..." Issue 17, a United Church of Canada social-concerns publication, seeks to raise the consciousness and the conscience of the reader in matters relating to the Canadian criminal justice system. This articulate and photo-illustrated six-page publication contains a wealth of information and refers to studies published in the last three years by government and church bodies. The reader, who thinks all is well in our nation, will be shocked. "In theory, crimes are crimes and punished equally no matter who commits them. In practice, the penalty often depends, not on the nature of the crime, but on the person who commits it." [Our Criminal Law]. Rather than look for scapegoats, this Issue successfully seeks to help people of all ages and levels to know "something about the problem."

In the breadth of a few pages this

publication brings together uncomfortable questions that need to be asked, especially by the Christian community! Despite all the talk of a "just" society, why do we still have "a law for the rich and one for the poor?" (Law Reform Commission of Canada). Why are a very high percentage of Canada's prisoners in jail because they could or would not pay fines any greater than \$60? This is alarming when one realizes that prisons are also crime-training schools. Why does William Outerbridge, chairman of the National Parole Board state, "If a man gets out of prison and stays out he has no one to thank but himself?"

In Canada as many people are employed in the penitentiary service as are imprisoned in our federal penitentiary institutions. Why so much waste of our tax dollars, not to mention the human cost to the prisoner embodied in suffering, resentment, and human wastage in the bureaucratic maze of the criminal justice system? How will the prisoner re-integrate himself back into the outside world? Despite valiant efforts in the last two decades to "rehabilitate" prisoners, 60 to 80 percent of the released inmates return to prison. Why? It is correctly suggested that neither the public nor the law-breaker wins through the experience of imprisonment. Prison prepares people for more crime rather than re-integration into society. Personally, my experience with prisoners in St. Vincent de Paul Penitentiaries confirms totally the conclusion that imprisonment as it is today is a soul-destroying, humanly-degrading, and family-destructive experience.

Issue 17 does not suggest easy answers to the complex issues and problems. Attempts to rehabilitate, to deter, and to punish have led to a contradictory and muddled approach. "Failure to respond now may be the final blow to a system dangerously close to the breaking point," conclude the authors of Issue 17. The Autumn, 1977 Throne Speech had no mention of new legislation to reform the criminal justice system. The authors suggest that the Church can play an important, comforting and counseling role in helping men to understand the roots of crime. What, I ask, would happen if the Church and Christian community were to speak prophetically and clearly as it relates to the matters of crime, punishment, forgiveness, and reconciliation?

The authors very wisely enable each conscientious reader to do something about the problem. Materials, resources, and suggestions are discussed so that no one who can read or write, cannot become part of the needed solution of our directionless criminal justice system. The 80 page alternatives kit, released by the Church Council on Justice and Corrections, is introduced. As presented to the deacons at the October All Ontario Deacons Conference meeting in Hamilton, Ontario, this kit includes studies of criminal offenders, fact or fiction about crime, sermon materials and projects for community involvement. Furthermore, Issue 17 itself provides no less than six concrete steps of action for the person who can read or write or watch the media. If the Criminal Justice System is going to function it will need everyone's participation.

What will the Reformed Christians do? Does our rich theological tradition and Reformed "world and life view" have a place for meaningful involvement in the criminal justice system? Although it is good to know that a sub-committee on penal reform has been created, under the auspices of the C.C.R.C.C., to explore these issues and make our churches aware of them, this will help little unless members of the Reformed Churches begin now. Copies of Issue 17 are still available. In every community ministers of the major denominations have copies of the Alternatives Kit to help you become meaningfully aware of the problems and possible alternatives in your community.

Issue 17 is a social critique. If it is the Christian's goal to be the "salt" of his community in the name of the Lord, the reading and the discussion of this publication will serve as a launching pad toward a meaningful integration of our Christian faith and the work of the Lord. In our respective communities, our criminal justice system is hobbled by a "fundamental absence of purpose and direction."

Is there a word from the people and the Lord as to "what the criminal justice system ought to do?"

Interested individuals may write to Rev. J. de Vries Jr. for individual copies of Issue 17. Bulk orders should be sent to: Issue 17, United Church Research in Social Issues, Toronto, Ont. M4T 1M5.

To assist the Sub-Committee on Penal Reform (C.C.R.C.C.) all readers working in the criminal justice system are invited to make this known to Rev. J. de Vries, 5079 Fraser, Pierrefonds, Quebec, H8Z 2S4.

Study Outline #6

What should a state do?

by Ben Vandezande

You will notice that whenever we talk about the state we talk about it doing something. The state is not to be doing nothing, it is to be very active for a society to respond positively to God's Word. There are at least four things it does if it acts in a biblical way.

1. A state "sets the conditions" by providing room or "social space" for people and its institutions to develop according to their own God-given norms. A state should not say to business, "Go ahead — fight it out among yourselves and may the strongest survive". Instead it provides guidelines for the good development of business in the delivering of goods and services needed for the fulfillment of human life. The state does not have a similar obligation to protect, making a maximum profit or exploiting human and natural resources as an end in themselves. In fact, it has the duty to enforce the guidelines and punish offenders.

Feedback: Explain how the development of life in a business should be guided by the government.

2. A state ought to protect

its citizens and institutions by treating all fairly and equally. Why should it do so? Because the government is big hearted? It does so because it recognizes a citizen as a person and as such entitled to receive just treatment. Even if we do not ask for such treatment we are entitled to it. So a fetus in a mother's womb, an elderly person who has been evicted from his flat, or the worker that has been discriminated against are entitled to just treatment because the state must recognize their personhood.

Feedback: In what way does the fetus (unborn child in the womb) illustrate the meaning of the above? How and why is the state involved? Try to be sure your response to this is not in terms of how you feel about abortion only, but what the role of the state is.

3. A state should also make it possible for its citizens to actively determine the direction of the life of the state. The entire citizenry is responsible for the action in the state and so there must be avenues for the citizens to express their understanding of justice within the nation and have their viewpoints heard. That recog-

nizes the positive responsibilities of all citizens.

Feedback: Name and describe at least 6 ways of exercising "active citizenship" in your country. (A booklet given to all new citizens of Canada says, "When you become a Canadian citizen, you will have another way to change things. You will have the right to vote...". Is this a way to change things? What are some of the limits to change by voting?)

4. The state is also called upon to establish the framework for a just society. No other institution has such a broad responsibility. Every area of life is responsible for contributing in a God-honouring way to the development of society but no other area of life is responsible for the supervision and integration (putting together) of all of the areas of life.

It is not simply a matter of giving each area of life a bit of room and letting them go at their own development, each in his own small corner. The areas of life overlap and inter-relate and it is the duty of the state to make sure that happens smoothly. There will always have to be a weighing

of the requests and demands put forward by each area of life. Some are more important than others and it is this evaluation which really shows the true colours of the state in its understanding of what is just. Some choices will need to be made here which try to account for all interests but some will have to be rejected in favour of other more important factors.

For example, the "freedom" to settle in any city will be considered more important by conservatives than by socialists, since for the conservative an individual right is at stake. The conservative will also defend the interests of the tax payer, for paying taxes limits the rights of private property.

One way of getting at the integrating character of the state can be illustrated by the role of a construction supervisor overseeing the building of a home. He has a blueprint that he works with, he has a space to use and he has to see to it that all of the pieces fit together. Is there room for the plumber to put in his pipes, for the electrician to install the wiring, the carpenter to put in the doors, etc.

Also, he must see to it that each trade has the room to do its work at the right time, so that the plasterers do not fill in the walls before the wiring is in. The supervisor has to see to it that each trade works with accuracy and quality or else the house will soon fall apart.

This is perhaps one of the more crucial areas of the state today. As society becomes more and more complex the role of the state as integrator becomes essential both for the development of a healthy society and the protection of the weak.

Feedback: How are "vested interests" (only for their own interests) not really restrained but rather are allowed to play a larger role than they ought to in our life (ie.) multinational corporations.

Activity

Discuss some of the pros and cons of the different interests in the whole process of urbanization (move to the city). Agricultural lands, transportation needs, recreational facilities, housing, and other things should be looked at in this. Try to come to grips with the place each of these should have in the development of your city.

World Missions

Update

More Missionaries

NIGERIA—World Missions recently decided to expand the number of associate missionaries in Nigeria from 20 to 30 in 1979. People who are designated as associate missionaries serve in Nigerian schools and hospitals under government contracts. Missionary Dick Vander Steen is the present director of the program in Nigeria.

A successful associate missionary program in Nigeria recently caused World Missions to decide to investigate its adaptability to other countries.

Church destroyed by fire

KAMI-FUKUOKA, JAPAN—Kaji is one of the most frightful words in the Japanese language. It means fire, and strikes fear into any neighborhood where it comes. Fire recently destroyed most of the Kami-fukuoka church, northwest of central Tokyo.

Pastor Iwanaga and his wife escaped, saved their clothing and the pastor's books. The rest went up in smoke, along with the neighbor's house. The church has no cash on hand because in the past year the church and the members have put all their available resources, including mortgaging some of their residences, in a project to start a daughter church in the town of Sakado.

They are determined to rebuild the church (insurance will cover about 60% of the loss) and also to continue the Sakado mission project. Rev. Henry Bruinooge, who began the work in Kami-fukuoka from scratch about 15 years ago, is advising the group and encouraging them in the rebuilding process.

Accidents plague Manila

MANILA, PHILIPPINES—One of the hazards of overseas work is driving a car. Heavy traffic, underdeveloped roadways, inadequate maintenance, many inexperienced drivers, unconcern for safety, and a resultant high incidence of accidents. The Bob De Vries family in Manila was recently hit broadside by a speeding car. The De Vries' van was turned over, and none of the occupants sustained serious injury.

The accident to the De Vries family underscores the pathetically true statement that the greatest danger in travel to the Philippines is not in the 8,000 miles of air travel, but in the 8 miles between the airport and home.

Christians in millions

PUERTO RICO—Church leaders estimate that 25% of Puerto Rico's 3,120,000 people are evangelicals. Pentecostals make up the largest group, and almost all North American denominations are represented on the island. Considerable openness to the Gospel is found, and one of the greatest needs is for teaching Christian doctrine.

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by Rev. Ralph Heynen

PASTORAL COUNSELLING

There are various ways in which people describe life. Some talk of it as a journey that they make, others talk of it as a battle. I rather like the thought that Moses expresses in Psalm 90. He writes about the passing of time and tells us that we spend our years as a tale that is told, as a story that is related.

Our life is like a story. It has a beginning, a plot, a climax and an ending. For some it is a story of romance and adventure, for others it is a tragedy, and for many others it seems to follow a very conventional plot. You're often struck with that thought when you read the list of kings in the Book of Kings and Chronicles in the Bible. So and so was born, he lived, he begat sons and daughters, he ruled a certain number of years and he died. And there's a strange monotony about that passage of scripture because it tells of the fact that all of us, kings as well as beggars live in that sort of way. They live, they die. The events that take place in the life of an average person could fill a book.

We can view the passing of time in various ways. In an objective sense it is merely a succession of minutes, hours, days, years. Time in that way is measured by the clock or by the calendar. But the real essence of time is found in the contents of these moments. The hours you spend at a Christmas party with your family seem very short in comparison with the hours you spend in a hospital when you have a loved one who is going through surgery. For some people, the hours spent in church seem to be long.

Time is given to us as a room in which we are to do our work, but it's a priceless commodity with which each lives and works. It's something that

THOUGHT FOR THE WEEK

We must take life as it is. Then add to it a new dimension, the dimension of height and depth. We have to get rid of this shallowness and phyness that makes life drab and uninteresting. You will find these new dimensions in our relationship with God in Christ. This is the glimpse that we have of Him when He beckons us "Come, follow Me". That's the road you and I must take.

passes by each moment, each hour, each day — you can't recall it again. If you have lived a certain day, you have spent that time and once the moment is past, you can't bring it back. People have often cried out "Backwards, turn backwards Oh time in your flight", but it never does.

People think that time spent in sickness is a waste of precious moments. I spent two months in a hospital, complete waste of time. There are young men who were drafted into military service who often considered those years as an interruption in the routine of living. They were wasted years. But whether these months or years are wasted depends on our own attitude towards them. They can be periods of spiritual enrichment, days of character building, or they can also be days that are wasted.

The passing of time is not the most important thing. It's the attitude we take towards the passing of time. For we live in deeds, not years; in thoughts, not in heart beats, in feelings, not just in figures on the dial on the clock, or the numbers on a calendar. Man's story on this earth during

The story of life

the early part of the twentieth century is not really a success story. Oh we have made success in certain areas of life, but they have been devastating wars — the social upheavals, there is an upthrust in the teeming millions in Africa and Asia.

When you look at life as a story rather than as a game we are playing, it must teach us the importance of making the best use of each day. It's a good thing to schedule our days and our weeks as well. No, we don't become slaves to a schedule; a schedule is only a tool with which we work. Some people are driven by the tyranny of time — it has become a cruel taskmaster that whips them in line to be always on the "go" — to have to keep on moving because you know "time's awasting" and for that reason some people drive themselves in a frenzied way in order to do as much as they possibly can and in all of their busyness they're not able to accomplish as much as the person that calmly plods along.

There are people who drive themselves to the extent that they break down under the load. A person will not be forced to stay at a mental hospital because he did too much work, because people don't really overwork physically but it's the attitude in which people have done their work. It's the way they work, under a lot of tension. It's the fact that they live with so much tension in the home or in the shop or the drive to work.

The story of life reveals that we receive time only a little bit at a time. We ought to learn to live by the day. We know that we should do this and yet it is awfully hard to do. We cannot walk with giant steps, we have to take one step and then another and a day seems to be a normal span of life that we're able to handle.

Also an important element in the story of our lives is the kind of plot we are developing. It must be progress. If you read an autobiography, you want to see some progress in this individual or you want to see some progress in the story towards the fulfilling of a certain plot. There is a prevailing sense of restlessness and aimlessness in our world. Many people live just for things. They have no ultimate goals by which they live or many have inadequate goals, gratifying their own basic needs or wealth or fame or power. These are the goals they must have.

We all need a goal that adequately satisfies the needs of some people.

The plot of our story does not develop in a regular way. When we set as our goals "Seek first His kingdom", you will have a goal that is big enough and powerful enough to embrace all of life. For then the plot of life moves on towards a worthwhile ideal. This brings unity to life for it makes it an enriching experience. When we have that kind of plot in the story of life, when the last page has been penned and the story is complete, it will come to a successful conclusion. Then the story of life will really end, "and they lived happily ever after".

I talk this way today because this happens to be my 70th birthday. As I look back over the years, I can see how God has favored richly and given many, many blessings. The fact that even at this age we can be used in this way to reach a number of people, and we do have many responses from a number of people, is something that stirs our hearts with a sense of genuine thankfulness. God has been good to us and as we look ahead we can believe, too, that whatever years there still are, it will simply mean the completion of that story of our lives.

Rye Whisky and Stewardship

In last week's article we showed that the processing of rye into whisky and selling it to the consumer involves literally hundreds of functions and people. To say to the Christian farmer that he should not be part of that alcohol producing system is unfair unless we were to say the same to hundreds of other persons needed in the process. And now we have only spent time on one small product.

If we challenge the farmer on his rye sales to the distillery, should we challenge the grocery store when it sells food, particularly fattening or junk food, to the overweight? Should we challenge the sale of gasoline for use in inefficient cars in an energy deficient world? Should we challenge the purchase of a countless number of items and goods by Christians and non-Christians alike? Some will view their purchases as essential while others will consider the same items grossly extravagant and luxurious.

And now back again to one of the basic assumptions that I thought underlay the original question; namely that rye whisky produces poverty, alcoholism, crime, etc. That assumption is probably not very correct. Alcoholism (and many other addictions, including food, luxury, leisure, pleasure, etc.) are usually not caused by the items themselves but by the sinful condition of the person and his environment and whisky, or drugs, or money, is the attempted cure. It is well documented that unemployment causes severe strains in a society, leading to mental health problems, alcoholism, suicide, depression, violence, marital breakdown.

It is dangerous to crusade against one particular product. Often such crusades ignore the roots of the problem, or try to deal with a complex issue in a simple naive manner, and the interconnection of many factors is ignored.

After all this apologetic support for the rye farmer, should we challenge him? Yes. I say yes! But then we should be challenging and evaluating our own actions and many aspects of our whole society. Let us all examine ourselves, our work, our place in society, our priorities, our lifestyle. We live in a very sinful culture and surroundings. We Canadians, and also Christian Canadians, need to repent of many of our ways. Much of our life is unGodly and unsteadfastly.

Let's not attack the problem by only challenging the rye farmer. Let's be comprehensive in our challenge. If we could persuade one farmer not to renew his contract, ten others would jump at the chance of concluding a financially attractive deal. We must work at all levels to achieve any results. But more important, in my opinion, is the working at the root, the cause. Are we busy combatting loneliness that drives people to seek companionship in bars, or oblivion in alcoholism? Do we involve ourselves in causes of injustice? Do we have alternatives to unemployment, abuse of power, selfishness, injustice?

This puts the responsibility not only on the producers, but on the consumer and on society as a whole. The task is a giant one, a daily fight for the Christian. Without becoming discouraged we must realize that we will probably not complete the task. But at least we can let the Lord find us as faithful labourers in his wheat fields.



by Harry Houtman

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Employ Wanted

Acton: Wilma DeGraaf, R.R. #2 Acton, Ont. L7J 2L8, 17 year old girl looking for a job in a store, small office, factory or farm within Ontario.

Alma: Janet Katerberg, R.R. #2, Alma, Ont. N0B 1A0. Phone 519-638-2260. 18 year old senior high school girl looking for any kind of job in Ontario. I am skilled in secretarial and accounting work. Can begin after school is finished in June.

Ancaster: G. Struiksma, 536 Carlue Rd., Ancaster, Ont. L9G 3L1. Telephone 648-1270. 16 year old girl looking for summer employment in the Hamilton area. Willing to learn.

Beamsville: Ed Renkema, R.R. #3 Beamsville, Ont. Telephone 563-8961. Would like summer job on dairy farm.

Blyth: JoAnne Passchier, R.R. #3 Blyth, Ont. N0M 1H0, Phone (519) 523-9538. 19 year old girl, grade 13 student, experience in household tasks, babysitting, mothers' helper, playground supervision, has license.

Bowmanville: Arthur Hiemstra, 104 Concession St. W., Bowmanville, Ont. 17 year old boy looking for outside work, preferably on a farm.

Burlington: Dave Vander Woerd, 230 Shoreacres Rd., Burlington, Ont. L7L 2H2. Tel. 416-632-2370. High school student is looking for a summer job.

Calistota Centre: Evelyn Struyk, R.R. #3, Calistota Centre, Ont. L0R 1E0. Phone 957-2222. Mohawk College Student is looking for a secretarial job. Available April 17.

Forest: Fred Wassink, 77 James Street, Forest, Ont. N0N 1J0. Phone: 519-873-4374. I'm an 18 year old student looking for summer employment. I have 3 years experience in framing and trimming homes, but willing to do anything.

Georgetown: Teresa Vanraamsdonk, 448 Delrex Blvd., Georgetown, Ont. L7G 4J2, phone (416) 877-1412. 17 year old girl is looking for work, interested mostly in small animals, but will do anything in Ont.

Guelph: Bruce Adema, 196 Edinburgh Rd. S., Guelph, Ont. N1G 2J1 (519) 824-8529. Turning 16 in Sept. 160 lbs., 5'8" tall. Hard worker, willing to do anything anywhere in Ontario. Two years experience in Fish and Chip business.

Hamilton: Cali Hamilton (416) 387-2701. Wanted summer jobs, preferably on the farm for girl, 15; boy, 14 for the experience, board and some pocket money.

Hamilton: Harold Wiersma, 89 Malton Dr., Hamilton, Ont. 383-8684. Looking for a job on a farm or construction site.

Huttonville: Jackie Vandenberg, P.O. Box 55, Huttonville, Ont. L0J 2B0. Tel. 416-457-7069. 16 year old student likes summer jobs on a horse farm.

Islington: Agnes Vandergang, 4649 Dundas St. W., Islington, Ont. M9A 1A4. Phone 233-7452. Available early May-late August, Age: 20, 2nd year Chr. College student. Previous summerwork: Nursing Home, Pine Rest Chr. Hospital, Playschool, Interest: Handicapped Children. Preferred location: Toronto.

Listowel: Diane Hiemstra, R.R. #4, Listowel, Ont. N4W 3G9, phone (519) 595-4889. 18 year old looking for work in London, Ont. area, willing to work at anything.

Mount Hope: Karen Schotsman, R.R. #1, Mount Hope, Ont. Phone: 679-4944. Sales clerk or Office worker (Typing ability 50 words per minute.)

Ontario: Responsible, very dependable 20 year-old students seeking summer employment of any kind, throughout Ontario. Dairy farm background, as well as floral design, greenhouse and housework experience. Write: Bernice Vandenberg, 206 Eldersveld, Calvin College, Grand Rapids, Mich. 49506. Phone: 616-942-9150, ext. 2345.

Peterborough: Martin Vellekoop, R.R. #5, Peterborough, Ont. K9J 6X6. Phone 939-6796. Male student 17 has had some experience to do anything. Would require room and board in Christian home.

Pine Grove: Corinne Smit, 16 Waymar Heights, Pine Grove, Ont. L0J 1J0. Tel: 416-851-1035. I am a student taking a two year Graphic Art and Advertising course at Humber College. I would like a summer job related to this field.

Smithville: Jack Rintjema, 119 Morgan St., Smithville, Ont. L0R 2A0. Tel: 416-957-3446. 2nd year electronics student seeking work experience in electronics.

Strathroy: Darlene Zwart, 493 Dewan St., Strathroy, Ontario. N7G 3C8. Sixteen year old Christian girl seeking summer employment in a summer camp. Have a great interest in recreation and working with people (or any other related job). Able to work from June until August.

Teeswater: Hilda DeBoer, R.R. #2, Teeswater, Ont. N0G 2S0. 16 year old girl will do housework, babysitting, lawn mowing, garden weeding.

Utopia: Jane Borger, R.R. #2 Utopia, Ont. L0M 1T0. Phone (705) 424-9414. 17 year old girl — any type of work.

Willowdale: Harold Regeling, 151 Wedgewood Dr., Willowdale, Ont. M2M 2H8. Preferably having work in the Willowdale district and will do gardening, store help etc.

Winona: Terry Walma, 285 Winona Rd., Winona, Ont. Ph. 643-1889. Graphic Designer. Employment sought: Commercial art, Graphic design, Printing House.

Wellandport: Alice Spek. General Delivery, Wellandport, Ont. L0R 2J0. Phone 386-6748 or 735-1156. 16 year old girl. Experience in baby-sitting, housekeeping etc., any type of work. Welland area preferred.

Edmonton: Jack Miedema, 21 Collier Cres, Hamilton, Ont. L9C 3S7. Telephone 416-389-3072. 16 year old boy would like any kind of summer job close to Edmonton or B.C. Would require room and board.

Lacombe: Calvin student, male 21 needs a job in the Lacombe-Red Deer area for the summer. Can start after Victoria Day. please reply to: Box 567, Lacombe, Alta. T0C 1S0 or 1815 Horton S.E., Grand Rapids, 49507.

Vauxhall: Clara VanderGaast, Box 750, Vauxhall, Alta. T0K 2K0. 16 year old student able to cook, housekeep, take care of kids, and can type or do some accounting. Can begin right after school is finished in June.

Dollard des Ormeaux: Andy Geleynse, 13 Mercier, Dollard des Ormeaux, P.Q. H9A 1H4. Phone: 514-884-7895. 16 year old high school student likes summer job in Ontario on dairy farm.

Truro, N.S.: 56 Farham Rd., Truro, N.S. B2N 2X8. I am 17 years old, would be able to start July 1st. Preferably on a dairy or, beef farm.

Help Wanted

Hamilton: George de Boer, R.R. #1 Jerseyville, Hamilton, Ont. L0R 1R0. (416) 648-1547 looking for a male student over 16 years of age for work on a dairy farm, for June through August. Milking experience preferred.

St. George: Krijn Vandenberg, R.R. #2 St. George, Ont. N0E 1N0. Ph. 519-448-1512. Wanted a student for summer employment on dairy farm.

Thousand Islands: Ivy Lea Inn Ltd., Thousand Islands Parkway, Lansdowne, Ont. Needed 2-3 waitresses, plus one boy for ground maintenance. Call Burlington, 1-634-8144 or Thousand Islands 1-613-659-2329.

Vienna: Wanted 1 boy and 1 girl or 2 girls, age 16 or over to work in strawberries and honeybees. Start as soon as school is out and lasts until school starts. Wage \$100 per week plus board. Apply: John Eising, Route 2, Vienna, Ont. (40 miles from London). Tel: 519-874-4350.

The Ontario government grants \$1.25 per hour towards a student's wages to anyone who creates a new summer job. (Applies only to businesses and farms). For more information and applications phone OYEP Program, toll free, 1-800-268-7192.

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Ik wilde wel met Christus zijn

Dat is toch wel een betere uitdrukking dan: ik wil wel naar de hemel. Zo, 'ik wil wel naar de hemel' vinden we in de bijbel niet. En zelfs de uitdrukking 'hemelverlangen' vinden we niet helemaal accuraat. Het moet immers om de Heer Jezus te doen zijn, en zijn Vader. Er wordt gesproken van een Vaderhuis met veel ruimte. En de Heiland zelf heeft gebeden: Vader ik wil dat zij die Gij Mij gegeven hebt bij Mij zijn. Hij zegt niet: ik wil dat ze in de hemel komen. Als de Heer Jezus alles voor je is, dan krijg je de hemel er op de koop bij. Petrus zegt benaastigt u uw roeping en verkiezing vast te maken dan wordt u toegevoegd de ingang in het eeuwig koninkrijk. Die krijg je er bij cadeau.

Net zo goed als het zondags om de Heer Jezus moet te doen zijn in de kerk, u herinnert zich nog wel dat plaatje op een preekstoel: Mijnheer, wij zouden Jezus graag vandaag willen zien, zo moet het ons ook om Jezus te doen zijn, al onze levensdagen en ook op onze sterfdag. En als we in de Heer Jezus geloven dan gaan we op onze sterfdag de hemel binnen. Waarom? Omdat de Heer Jezus in de hemel is. U zou kunnen zeggen: de hemel is het huis van de Heer Jezus.

Het woord 'hemel' heeft echter een bijzondere klank gekregen in het leven van Gods volk, zo zelfs dat iemand eens tegen me zei op zijn sterfbed: de hemel is geen hemel als de Heer Jezus daar niet zou zijn. Dan wordt het woord 'hemel' gevuld met een gevoelswaarde die zo iets als zaligheid moet uitdrukken die we tenvolte verwachten als we met de Heer Jezus verenigd zijn in 'hemelse' heerlijkheid.

De hemel is in de bijbel vooral de plaats waar God woont, waar Zijn Zoon zit aan Zijn rechterhand. Als de catechismus zegt in zondag 22 dat mijn ziel na dit leven van stonde aan tot Christus haar hoofd zal opgenomen worden dan betekent dat dat de gelovigen na het sterven bij Christus in de hemel komen.

Paulus zegt ergens: ik wilde wel ontbonden worden om "met Christus te zijn", dat is verreweg het beste. En dat is een veel betere uitdrukking dan "ik wil wel naar de hemel."

Een bruid moet het niet altijd hebben over het huis van de bruidegom, waar zij komt te wonen als ze met hem getrouwd is. Als ze het zo vaak over dat huis heeft, lijkt het bijna alsof ze met hem trouwt om het huis.

Zo moeten we als christenen maar niet te veel over de hemel praten, anders zouden we indruk geven dat we de Heer Jezus liefhebben en volgen om Zijn heerlijk huis. En dat mag toch niet. Het moet ons om de Heiland te doen zijn. Om Hem alleen. Hij moet immers alles voor ons zijn, want Hij is alles voor ons. Laat verder alles maar aan Hem over. Hij heeft ook gezegd: In het huis van mijn Vader is veel ruimte, en ik ga daarheen om u plaats te bereiden.

Vindt u Vaderhuis ook niet een veel mooiere uitdrukking dan hemel? Een Vaderhuis kan niet vaderhuis zijn als Vader er niet is. Zodat ieder begrijpt dat het niet om het huis gaat, maar om de Vader. En een dichter heeft dan ook eens gezegd: hoe dichter ik nader tot het huis van mijn Vader, hoe sterker ik hijg, naar de hemelse woning waar 't heil van mijn Koning mij wacht na de krijg.

Och, u mag wel naar de hemelse woning verlangen, het is immers het Vaderhuis! En u moet ook nog weten dat het maar een stadium is op de weg, want het is het einde niet.

Ik kan het ook zo zeggen: als de Heer Jezus op de wolken terugkomt zoals het beloofd is dan komt Hij met Zijn Vader hier op aarde wonen. Het staat zo in Openbaringen: zie de tent Gods is bij de mensen. En Hij zal bij hen Zijn tent opslaan en zij zullen Zijn volk zijn. En God Zelf zal bij hen zijn. God bij de mensen, op de nieuwe aarde. Dat zal dan het Vaderhuis zijn, de hemel op aarde! God alles in allen!

De Heer Jezus komt met alle engelen en alle heiligen naar de aarde. Het zal iets geweldigs zijn.

Moet er dan geen hemelverlangen bij ons worden gevonden? Zoudt u maar niet liever naar de Heer Jezus, en Zijn Vader, en hun Heilige Geest verlangen. Zoudt u niet denken dat het beter is om met Paulus te zeggen: ik wilde wel ontbonden worden om met Christus te zijn, dan "ik wil wel naar de hemel"?

Laten we ons maar schriftuurlijk uitdrukken, dat is altijd het beste.

Zending en Wereldnood

In een van zijn artikelen, "Zending en Wereldnood", vraagt Ds. Henry W. Kroeze naar een mogelijk verband tussen de honger in de Derde Wereld en het gebrek aan Christelijk geloof hier.

Hieronder volgt het artikel, dat overgenomen is uit het maart nummer van De Wachter.

Na een aantal artikelen over dit onderwerp geschreven te hebben ben ik, onder andere, tot de conclusie gekomen dat er een bepaald verband bestaat tussen honger en heidenom.

Onder dit voorbehoud (nl. dat ook andere factoren tot deze ontwikkeling hebben bijgedragen, willen wij hier enkele passages doorgeven van 'n artikel, getiteld *Honger* dat Ds. D. van Dijk nog niet zo lang geleden schreef in zijn rubriek "Uit de praktijk" in de (vrijgemaakte) Gereformeerde Kerkbode van Groningen, Friesland, Drenthe en waarin hij ingaat op de vraag wat er gedaan moet worden aan de honger, die er in grote delen

van de wereld heerst.

Wij vonden dit overgenomen in "Kerknieuws" van Scheps.

Terecht stelt deze schrijver, dat om op deze vraag (wat er gedaan moet worden aan de honger) het rechte antwoord te vinden, wij eerst de vraag zullen moeten beantwoorden: wat van die honger die er geleden wordt, de oorzaak is. Naar zijn oordeel hebben wij daarin te zien "een oordeel Gods":

"Het is een oordeel Gods, als er, of doordroogte, of door te rijke regenval geen voedsel groeit. Maar verder. Ook in streken, waarin het weer toch wel goed is, groeit er op de weiden en akkers veel te weinig, om de miljoenen, die daar wonen, van voldoende eten te voorzien. De mensen daar hebben er geen goed begrip van, hoe zij de akkers

moeten bewerken; zij hebben er ook de geschikte werktuigen niet voor. Hoe komt dat?

Hoe komt het, dat in de zogenaamde "christelijke landen," bij de christenvolken heel het leven, ook alles, wat met de landbouw in verband staat, tot zoveel rijker ontwikkeling is gekomen, dan in die landen, waar het christendom niet heerst, waar het Evangelie niet is aanvaard?"

Ds. van Dijk kan het niet anders zien, dat dat dit hieraan ligt, dat de Here Zijn zegen heeft verbonden aan de kennis en de aanvaarding van het Evangelie, de aanvaarding van Christus!

Ik weet wel dat in de christenlanden velen het Evangelie hebben verworpen.

Maar de Kerk is er nog: het Woord wordt daar nog gepredikt en door velen eerbiedig geloofd. Daarom is de zegen

HET HOLLANDSE VLA-LIED

Denk aan de vla, die moet u nooit vergeten. Denk aan de vla; u moet toch heus wel weten dat een maaltijd zonder vla, zo licht en fris, een heel gemis zal zijn, dat is gewis. Geen toetje kent zo'n heerlijke verscheidenheid en vraagt zo weinig tijd. Met roomijs of met yoghurt er in een smulpastij voor het hele gezin. Een gastvrouw die men altijd waardeert is een die graag op vla tracteert. Dus denk aan de vla, die heerlijke vla, Ja, denk aan de vla voortaan.

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des Heren nog over die landen, en de ongelovigen, al spotten zij daarmee, delen nog in dit heil, dat de Here, in maatschappelijk opzicht, aan die landen schenkt.

In die landen, waarin het christendom niet tot heerschappij is gekomen, waar het Evangelie, als het daar gepredikt wordt, door de grote, grote massa wordt afgewezen, toont God Zijn misnoegen ook daarin, dat Hij aan deze mensen onthoudt het inzicht, dat zij nodig hebben om zo te werken, om zo hun land te bearbeiten, dat het zoveel voortbrengt als zij voor hun leven nodig hebben."

"In India heerst de Hindoe godsdienst. Volgens de leer van deze godsdienst mag je geen koelen doden en eten. Zij laten deze beesten maar wat rondlopen om hier en daar een beetje gras te vinden. Worden de dieren tenslotte zo oud, dat zij niets meer opleveren, dan mag men ze nog niet slachten. Neen, dan worden ze in een soort tehuis voor oude koeien opgeborgen en tot hun dood toe onderhouden.

Sommige apen mogen volgens de leer van de Hindoes niet worden gedood en deze apen eten de kostelijke vruchten op, waar de mensen van zouden kunnen leven. Dat heidendom is een vloek voor 't leven en daardoor wordt het zo onmogelijk voor deze mensen, voldoende voedsel te krijgen.

En nu kan men van alles doen om de honger in deze hongerlanden te bestrijden. Men kan proberen deze mensen te leren, hoe zij het land moeten bewerken; dat is ook goed...

Maar de schrijver is ervan overtuigd, dat er nooit werkelijke toekomst voor deze volkeren is, ook voor hun welvaart niet, zo lang zij het Evangelie niet hebben aanvaard.

"En daarom is de weg, om deze mensen te helpen, de *Zending*; maar dan de *Zending*, die brengt het volle Evangelie van de gekruisigde en opgestane Heiland, de Borg en Zaligmaker van ieder die Hem, door het geloof, omhelst.

De Wereldraad van Kerken houdt zich ook druk bezig met het vraagstuk van die honger in de wereld.

Zij vergadert daarover; zij houdt conferenties met heidenen en mohammedanen; men probeert met deze mensen samen middelen en wegen te vinden om aan de nood een einde te maken.

Maar, men verloochent daarbij het volle Evangelie en de eigenlijke *Zending*. Daarom zal al dat praten en confereren nooit werkelijke uitkomst brengen. Eerst als het Evangelie daar is aanvaard, als die volken de Christus der Schriften hebben aanvaard als hun Heer en Koning, zal de vloek Gods zich terugtrekken en zal de Here Zijn Hand zegenend over hen

opendoen.

Laten wij daarom zelf toezien, dat wij de Christus vasthouden en laat ons niet moede worden, zo lang de Here ons daar de ruimte voor geeft, *Zending*, waarachtige *Zending* te drijven en de bazuin van het Evangelie te laten klinken over de volken, die daar in nood verkeren.

Daardoor alleen worden zij waarachtig geholpen.

Tot zo ver Ds. van Dijk. Natuurlijk stemmen wij er volkomen mee in, dat wereldhulp en werelddiakonaat alleen in verbinding met de zendingsboodschap ten volle tot haar recht komen. Wij willen alleen opmerken hierbij, dat dat oordeel dat de schrijver velt over de Wereldraad en de dialoog ons te bout

en als niet geheel billijk voorkomt. Natuurlijk hebben wij ernstige bezwaren tegen de Wereldraad en over de gevaarlijke misvattingen in die kringen over de z.g. dialoog hebben zij eerder uitvoeriger geschreven (zie De Wachter van 1 november 1977 over "Het Gesprek"). 't Is waar, dat velen geen heil meer zien in de missionaire *verkondiging* van het Evangelie. Men wil alleen het gesprek en het uitgangspunt voor dit gesprek mag dan alleen maar zijn "het gemeenschappelijke menszijn!" "Geen verkondiging, maar gesprek (dialoog)" is dan de leus.

Maar men mag niet alle voorstanders van de dialoog over één kam scheren. Ik heb goed in mijn geheugen ge-

prent, wat Dr. E. Jansen Schoonhoven eens schreef over zending en dialoog (in "De Heerbaan," 1967, no. 2). Hij verwierp het "geen verkondiging maar gesprek" en betoogde dat waarachtige zending en dialoog niet met elkaar in strijd zijn en verdedigde "zending door dialoog"!

Zending betekent opdracht, maar wel moeten we in de dialoog zowel het besef van ons *gezonden zijn* als de ootmoedige bereidheid om te *luisteren* combineren. Men waarschuwt in de kringen van de Wereldraad heel erg tegen een christelijke superioriteitshouding. Maar als wij maar bedenken, dat wij niet de bezitters zijn van het woord voor de wereld, alleen maar

getuigen dat Jezus Christus het woord voor de wereld is, dat wij zelf ook steeds opnieuw hebben te horen en steeds beter hebben te horen — dan is er van superioriteitsgevoel geen sprake.

Niles, een woordvoerder van de WCC heeft eens gezegd: "de evangelist is een bedelaar, die aan een andere bedelaar vertelt, waar je brood kunt krijgen..." De twee bedelaars staan dan toch niet op gelijke voet, zo schrijft Jansen Schoonhoven, want de een weet waar het brood te krijgen is en de ander weet dat niet.

Laten wij dankbaar zijn voor wat God in Jezus Christus geschonken heeft en telkens opnieuw schenken wil, "rijk zijnde over allen die Hem aanroepen."



The Secretary of State of Canada Le Secrétaire d'État du Canada

Geachte Lezer:

Velen onder u zijn zich er ongetwijfeld van bewust, dat Canada's nieuwe Wet op het Staatsburgerschap de vorige maand een jaar bestond. En dit eerste jaar is waarschijnlijk een zeer druk jaar geweest.

Sinds 15 februari 1977 hebben meer dan 200.000 mensen het canadees staatsburgerschap aangevraagd. Het is voor mij, als Minister, belast met het staatsburgerschap, dan ook zeer bemoedigend te weten, dat zoveel mensen de keus gemaakt hebben om als canadees staatsburger, deel uit te maken van onze democratische samenleving, en zo hun vertrouwen in Canada hebben gedemonstreerd. Het is tevens bevredigend voor de leden van het parlement te zien dat al hun moeite om de Wet op het Staatsburgerschap er door te voeren, wordt gewaardeerd. De enthousiaste reactie van het publiek is daar wel het bewijs van.

Deze nieuwe wet ziet er op toe, dat al diegenen die Canadees wensen te worden, gelijkwaardig en rechtvaardig worden behandeld. Er waren in de oude wet enige bepalingen, waardoor vrouwen gediscrimineerd werden. Deze zijn nu verwijderd. Veel "landed immigrants" waarderen het dat zij nu, na slechts drie jaar in Canada gewoond te hebben, het canadees staatsburgerschap kunnen aanvragen. Het is nu een algemeen erkend feit, dat Canada's Wet op het Staatsburgerschap een van de meest vooruitstrevende en rechtvaardige wetten met betrekking tot nationaliteit is in de wereld van vandaag.

Vanwege het grote aantal aanvragen hebben sommige kandidaten een vertraging ondervonden in het verkrijgen van hun staatsburgerschap. Ik zou al deze mensen graag willen bedanken voor hun geduld en laten zij er van verzekerd zijn, dat iedereen zijn uiterste best doet om de procedure te bespoedigen.

Op deze eerste gedenkdag van de Wet op het Staatsburgerschap, neem ik graag de gelegenheid te baat om al diegenen, die dit jaar staatsburgers zijn geworden, als Canadezen in onze samenleving te verwelkomen. Ik feliciteer u allen met uw keuze om u bij ons aan te sluiten, en zo als staatsburgers van Canada naar elkander toe te groeien.

Met de meeste hoogachting,

John Roberts

Ottawa K1A 0M5

Ottawa K1A 0M5

PERSOVERZICHT

door Carl D. Tuyt

• De nieuwe begroting werd aan het Parlement in Ottawa voorgelegd. Het doel van deze begroting is om spaargeld aan het rollen te krijgen. De verkoopbelasting werd met drie procent verlaagd voor een beperkte tijd. Dit en andere stimulansen voor de economie betekenen een vermindering van inkomen voor de regering van 1.6 biljoen dollars. Er is een tekort van 11½ biljoen dollars in de begroting ingebouwd. Het nieuwe tekort zal onze nationale schuld tot een totaal van 67 biljoen brengen met tenminste 6½ biljoen als jaarlijkse rente kosten. En we hoeven niet te vragen "wie zal dat betalen, lieve, zoete Gerritje". Zoals gebruikelijk oefende de oppositie zeer scherpe kritiek uit op de begroting.

• De begroting hielp ook niet om het vertrouwen in de Canadese dollar maar enigszins te herstellen. Tesamen met het bericht dat het aantal werklozen weer was toegenomen en dat de kosten van het levensonderhoud maar eventjes 1,1 procent waren gestegen in maart vormde al dit nieuws een reden tot verkoop van Canadese dollars op de internationale geldbeurzen. En u weet wel, als het aanbod de vraag overtreft gaat de prijs naar beneden. De dollar blijft tuimelen en er wordt gespeculeerd dat onze geldeenheid een niveau van 85 Amerikaanse centen zal bereiken.

• Ook in Engeland werd een nieuwe begroting ingebracht vrijwel met dezelfde tendenzen. Daar werd de inkomstenbelasting met 4 procent verlaagd ook al om de mensen tot meer kopen te bewegen. De Britten werd aangeraden om toch vooral hun inkopen te

beperken tot Engelse producten.

• Uit Washington kwam het bericht dat President Carter de productie van de zogenaamde neutronenbom heeft uitgesteld. Dit besluit had de goedkeuring van zowel Canadese als Engelse zijde. Vertegenwoordigers van de Europese Navolanden lieten zich zeer voorzichtig uit, en vooral Luns kon maar nauwelijks zijn teleurstelling verbergen.

• In Italië werden allerlei pogingen in het werk gesteld om te onderhandelen over de vrijlating van Moro die door de Rode Brigade gevangen wordt gehouden. Tot nu toe zonder resultaat.

• Arkady Shevchenko, de hoogstgeplaatste Russische secretaris in de Verenigde Naties heeft er de brui aan gegeven en weigert naar "Moeder Rusland" terug te keren. In Moskou gaf men natuurlijk de Amerikanen de schuld.

• Er was politieke onrust in de Phillippijnen waar de regering van president Marcos een bijna absolute meerderheid behaalde in de verkiezingen. Meer dan 600 demonstranten, die openlijk in de straten van Manilla protesteerden, werden gearresteerd.

• Het einde van een tijdperk kwam toen in de afgelopen week de Mariposa, Amerika's laatste passagierschip werd opgelegd. Het is nu te koop.

• In New York werd een Gutenberg bijbel verkocht voor 2 miljoen dollar. En over prijzen gesproken: het kauwgum zal op 24 april vijf cent per pakje duurder worden. Calvinist Contact vermeldt het zodat u het nog voor de oude prijs kunt hamsteren.

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	Wed. Oct. 25	Fri. Nov. 3	Sat. Nov. 4	Tue. Nov. 7

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Announcements

Our God, how faithful are His ways! His love endures the same; Nor from the promise of His grace, Blots out His children's name.
Our dear children JOHN and LAUREEN VANRAAMSDONK - nee Tolma professed their faith in Jesus Christ their Lord on Sunday, April 2, in Edmonton, Alta. Their baby daughter, JODI ELAINE received the sign of the covenant in that same service. And we, together with the congregation were witness to God's grace. Thankful parents and grandparents, Len and Shirley Van Raamsdonk.

Births

BOERS: Jan and Martha are happy to announce the arrival of their first child, CHRISTOPHER JOHN, born April 13, 1978 at Scarboro General Hospital. 1st grandchild of Mr. & Mrs. Y. Reitsma of Scarboro and Mrs. A. Boers of Ancaster. 8 Mozart Court, Whitby, Ont. L1N 5N5.

LISE: "Let the children come to me." Matt. 19:14
Praise the Lord! For He has wonderfully entrusted to our care, JULIE ANITA, April 10, 1978. A sister to Joy and Jan. Happy Parents: Rita and Brian Lise, R.R. #5 Forest, Ont.

POSTMA: John and Cobi (nee Holting) thank the Lord, the Giver of Life, for the birth of their second child, a daughter, SHELLEY DAWN, born March 30, 1978. A little sister for Scott David. Shelley is the third grandchild for Mr. & Mrs. P. Holting (Oakville), twentieth grandchild for Mr. & Mrs. T. Postma (Oakville), eleventh great-grandchild for Mr. & Mrs. S. Holting (Woodstock), fourth great-grandchild for Mr. & Mrs. R. Rusthoven (Netherlands). 2409 First St., Burlington, Ont. L7R 1C3.

VAN MANEN: The Lord has richly blessed us with the birth of a son, born March 12, 1978. We have named him ROBERT JACOB. Hans and Sadie Van Manen-Vander Veer. A little brother for David, Ricky, and Sara Anne, Oshawa, Ontario.

Marriages

AMES-BUITENHUIS: Mr. & Mrs. Don Ames and Mr. & Mrs. Jan Buitenhuis announce the forthcoming marriage of their children, DEBBIE and JOHN. The wedding ceremony will take place on D.V. Saturday, May 13, 1978 in the St. Pauls United Church at 1:30 p.m. in Grand Prairie, Alberta. Future address: 19716-99 Ave., Grande Prairie, Alberta T8V 0R2.

DEKKEMA-NIEUWSTRATEN: Mr. & Mrs. G.K. Dekkema of Willowdale, Ontario are happy to announce the forthcoming marriage of their daughter JOANNE to RON son of Mr. & Mrs. A. Nieuwstraten of Pickering, Ont. The wedding will take place, D.V. Friday, May 12, 1978 at 7:00 p.m. in the Willowdale Christian Reformed Church. Rev. L. Tamminga officiating. Future address: 1089 Dunbarton Rd., Pickering.

Marriages

VANDER FLIER-JONES: Mr. & Mrs. Sam Vander Flier are pleased to announce the forthcoming marriage of their daughter CARLA LENA to GREGORY DARRYL JONES, son of Mr. & Mrs. Norman Jones, both of St.Catharines on Saturday, May 20, 1978. The ceremony will take place, the Lord willing at Trinity Chr. Reformed Church at 3:30 p.m. Rev. R. Sikkema officiating.

VAN GEEL-VAN HERK: Mr. & Mrs. J. Van Geel of Fruitland, Ont. and Mr. & Mrs. W. Van Herk of Calstor Centre are happy to announce the forthcoming marriage of their children, WILMA and CASE. This celebration of love will take place the Lord willing on Friday, April 28, 1978 at 7:00 p.m. in the Fruitland Christian Reformed Church. Rev. J. De Jong of Georgetown officiating. Future address: 246 Glover Rd., Fruitland, Ont.

Anniversaries

1938 1978
"For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."
With thanks to God we hope to celebrate, the Lord willing, on May 6th, 1978 the 40th wedding anniversary of our parents and grandparents.

EGBERT BUITENHUIS
and
HENDERIKA BUITENHUIS
(nee Finke)

May the Lord continue to bless and keep them in the years to come is the wish of their children and grandchildren.

Herman & Martha Buitenhuis;
Bryan, Jeffrey, Mark - Rockwood Ont.
Margaret & Chris Merkus; Ken, Arlene, Chris - Cambridge, Ont.
Bert & Ria Buitenhuis; Sandra, Mari-Anne, Adam - Guelph, Ont.
Jenny Buitenhuis - Toronto, Ont.
Brenda & Bill MacPhee - Eganville, Ont.
Henry, Brian At home
Home address: R.R. #3, Rockwood, Ont.

Franeker Thornhill
1938 1978
On May 5, 1978, the Lord willing, we hope to celebrate the 40th wedding anniversary of our dear parents and grandparents,
RIENTS (Richard) de Boer
and
Wietske (Wendy) de Boer
nee Peterson

"The Lord will keep your going out and your coming in from this time forth and forevermore." Ps. 121:8
It is our sincere prayer and hope that God may continue to bless and keep you in the years to come, Mom and Dad.
Your thankful children and grandchildren are:

Carl & Wilma de Boer; Jacque, Reynerd, Johnnie, Lydia-Japan Jane & Keith de Vries; Irene, Kenny - Wingham
Jake & Dianna de Boer; Jamie, Pam, Kelly - Stratford
Carol & Bill Wikkerink - Oak Ridge
Susan & Martin van Schubert - Thornhill

Open house on the following day, May 6, at the Willowdale Chr. Ref. Church, Hilda Ave. from 2 to 4 p.m. Best wishes only please.

On April 29, 1978,
GEORGE and MARTHA DYKHUIS
(nee Elzinga)

will celebrate our Covenant God's faithfulness to them in 30 years of marriage. Although they will be in the Netherlands at the time, our thoughts and prayers will be with them on this day of thankful celebration.
Their children,
Peter and Margaret
London, Ont.

Anniversaries

Garljp Chesterville
1948 1978
I go to prepare a place for you.
John 14:2b

We are grateful to the Lord that we will have the privilege of celebrating the 30th wedding anniversary of our dear parents and grandparents,

STUART DE JONG
and
MAAIKE DE JONG
(nee Kloosterman)

on May 6, 1978, the Lord willing. We pray that God may be with them for many more years to come. With love from their thankful children and grandchildren:

Grace & Basil Staal - Navan, Ont.
Anne & John Bouwers - Metcalfe, Ont.
Bill de Jong - Western Canada
John & Hilda de Jong - Williamsburg, Ont.
Abram & Yvonne de Jong - Athens, Ont.

Terri de Jong & Keith Madden - Ottawa, Ont.
Jenny & Peter Van Ryswyk - Richmond, Ont.
Pat de Jong and George Craig - Ottawa, Ont.

Hilda de Jong - Metcalfe, Ont.
Rita, Sylvia, Harold and Connie - at home
and 14 grandchildren.

Friends and relatives will have an opportunity to congratulate them at their home on May 6, from 2-4 p.m. and from 7-10 in the evening.
R.R. #2 Chesterville, Ont. K0C 1H0.

Op 3 mei a.s. hopen onze geliefde ouders,

PIET DE LEEUW
an
DINA DE LEEUW-Rustenburg

hun 55 jarige echtvereniging te herdenken dat de Here hun ten aller tijde nabij mag zijn is de wens van hun dankbare kinderen.

Trijn de Leeuw - IJmuiden, Holland
Jaap & Minke de Leeuw - York, Ont.
Arie & Lola de Leeuw - Caledonia, Ont.

Jan & Nellie de Leeuw - York, Ont.
Dick & Annie Zandberg - Caledonia, Ont.
Pete & Shirley de Leeuw - Hamilton, Ont.

18 kleinkinderen, 2 achterkleinkinderen.
Open house in de York Chr. Ref. Church Zaterdag 6 mei van half 8 tot 10 uur.
Box 1314, Caledonia, Ont.

1928 Psalm 92 1978
"It is good to sing Thy praises and to thank Thee, O most High showing forth Thy loving kindness when the morning lights the sky. It is good when night is falling of Thy faithfulness to tell while with sweet melodious praises, Songs of adoration swell."

With joy and thankfulness we wish to announce the 50th Wedding anniversary of our dear parents and grandparents,

GERRIT and CLARA
DE SCHIFFART (nee Reitsma)

We thank God for His love and guidance through these years and pray that He will continue to bless them in the years to come.

Sipke & Mary De Schiffart - Maitland
Evelyn & Klaas Dykema - Addison
Hinke & David Welma - Brockville
Wilma & Martin Van den Berg - Brockville

Much love to your Granny and Grandpa from your 24 grandchildren. Thanks for all the love given to us.
Open house will be held, D.V. Saturday, May 13, 1978 in the "Bethel" Chr. Ref. Church at Brockville from 2-5 p.m.
Home address: 60 Cedar St., Brockville.

Anniversaries

Ferwerd 1938 Niagara Falls 1978
With joy and thankfulness to our Lord and heavenly Father, we hope to celebrate the 40th Wedding anniversary of our dear parents and grandparents,

LUITZEN DROST
and
GRIETJE DROST
(nee Beintema)

on D.V. May 5, 1978. We thank the Lord for His faithfulness and guidance throughout all these years and pray that our Lord may continue to bless them in the years to come. "The Lord will keep your going out and your coming in from this time forth and forever more." Ps. 121:8.

Their thankful Children,
John & Nelly Drost
Peter Drost - at home
Elco & Mary Drost
Andy & Margaret Drost
Gary & Jane Drost
and 7 grandchildren,
all of Niagara Falls.
Open house will be held on Saturday, May 6, from 2-4 p.m. at the home of Mr. & Mrs. L. Drost, 6378 Doreen Dr., Niagara Falls, Ont. L2E 5K2.

Congratulations! Dad and Mom.

DIRK and TENA DYKSTRA

with your 25th wedding anniversary on May 9, 1978. God bless and keep you in His care.

With Love,
John
Frank & Barbara
Alfred
Teresa
Clarence
Open house will be held on May 13, 1978 from 8-10 p.m. in the immanuel Christian Reformed Church, 63 Church St. E., Brampton, Ont.
Home Address: R.R. #2 Brampton, Ont. L6V 1A1.

Assen, Dr. 1933 St.Catharines 1978
May 15

With joy and thankfulness to our Heavenly Father we hope to celebrate D.V. on May 15, 1978 the 45th wedding anniversary of our dear parents and grandparents,

JOHN A. GERRITSEN
and
HILDA GERRITSEN
(nee Hobers)

We pray our God to continue to bless them in the future, as He has in the past. Their thankful children and grandchildren,
Ria & John; Hilda, Marion, Sandra, David - Grimsby

Jerry & Alice; Alan, April, Nancy, Melissa - Beamsville
George & Grace; John, George, Angela - Lynden, Waash.
John & Shelly - Vancouver Island
Open house will be held on May 15, 1978 from 7-9 p.m. in the Maranatha Christian Reformed Church, St.Catharines for those who would personally like to bring their good wishes. (Best wishes only please).
2 White St., Bid. B, Apt. 202, St. Catharines, Ont. L2N 1Z2

Zevenhuizen Aylmer
1938 1978
On April 27, 1978 the Lord willing we hope to celebrate with our parents,

COR and JEAN KRYGSMAN
(nee De Ruiter)

the occasion of their 40th wedding anniversary. It is our hope that God will continue to bless them, in the years to come.

Their children:
Jane & Case; John, Judy, Barbara, Tim, Robert - Aylmer
Corry & Fred; Jeff, Shawn - Owen Sound
Irene & John; Richard, Marianne, Johnny, Valerie - Oshawa
Henry & Judy - St. Thomas
Mary & Gill; Sonya - Sarnia
An open house will be held on Saturday, April 22, 1978 from 7-30 p.m. till 10:00 p.m. in the Christian Reformed Church in Aylmer.

Anniversaries

1948 1978
With thankfulness to the Lord we rejoice with our parents on the occasion of their 30th anniversary on April 28, 1978.

JOHN and GERTRUDE
JANSEN -Van Doorn

With love and prayer for many more years together; their thankful children,
Casey
Corinne & Dirk Kersten; Derek, Michael

Gerald
Lois
Home address: 652 Stone Church Rd. E., Hamilton, Ont. L8W 1A6.

Edmonton 1953 Mississauga 1978
Proverbs 3:6

In all your ways acknowledge him, and He will make straight your paths.
With joy, we celebrate the occasion of the 25th anniversary of our parents,

BERTUS and MELLINA
KAMPHUIS (nee Sikkema)

on the 29th of April, 1978 D.V.
We, the children, wish to thank God for the years of rich blessing that He has given them, that they have been to each other, and that they have been to us. May their love for each other continue to increase and may their lives in Him be even more full.

William & Karen Kamphuis - Grand Rapids
George - Grand Rapids
Jo-Ann - Lethbridge, Alta.
Peter - Mississauga
Brian - Mississauga
Open house will be held in their home on Saturday, April 29, from 2-5 p.m.
618 Curzon Ave., Miss.

1933 1978

With joy and thankfulness to our Lord and heavenly Father, we hope to celebrate on April 29, 1978 the 45th wedding anniversary of our dear parents and grandparents,

JOHAN and MARIE KARSTEN
(nee Kiers)

We thank God for His love and guidance through these years and pray that He continues to bless them in the years to come.
Their thankful children:
Albert & Ann van Benthem
Ralph & Wilma Karsten
Bill & Trudy Prinzen
Albert & Katie Karsten
John & Mary Karsten
Jerry & Grace Groen
21 grandchildren

Open house will be held on March 29, from 2-5 p.m. in the Christian Reformed Church of Jarvis. Best wishes only please. Home address: R.R. #1 Jarvis, Ont. N0A 1J0.

Kitchener Alisa Craig
1953 1978

We are happy to announce the 25th wedding anniversary of our parents
GEURT and IDA KROESBERGEN
(nee Vander Heide)

We thank God for guiding them through 25 wonderful years of marriage. We pray that God will continue to bless them as He has done since May 9, 1953.

Their grateful children,
Jerry & Sharon; Geoffrey, Michael, Jennifer
Fred & Dorothy & (?)
Tom & Marcia (eng.)
Bill
Dorothy
Rita
John
Trudy
Marvin
Everyone is welcome to celebrate this happy occasion with us, on May 12, 1978 at 8:00 p.m., the Lord willing at Goldstream Hall.
Hymn #228-7
R.R. #1 Alisa Craig, N0M 1A0, Ont.

Classified Advertising

Anniversaries

1963 1978
With joy and thankfulness to God,
we wish to congratulate our parents.

WOLTER and WILMA POST
(nee Van Dyk)

on the occasion of their 25th
wedding anniversary on April 29,
1978. That the Lord will continue to
bless them in the years to come is
the prayer of their children:

Marvin
Liz and Bob
Herman

Open house will be held on Satur-
day, May 6 from 3-5 in Richard
Memorial United Church Hall.
Home address: 1550 Dale Street,
London, Ont. N5V 1X9.

Tuesday, April 18th, 1978 it was 50
years ago that our beloved parents
and grandparents,

KRYN PRONK

and

ADRIANA PRONK-Prong

were united in the bonds of marri-
age. We hope to celebrate this
golden anniversary with thankful-
ness to the Lord on Saturday, April
22nd, 1978 at 2:30 p.m. in the
meeting room of the Free Reformed
Church, Mohawk Rd., Ancaster,
Ontario.

Everyone is cordially invited to
share this joyful occasion with us. It
is our prayer that the Lord who has
spared our parents these many
years, may continue to bless them
for the remainder of their lives and
fulfill His promise: "Even to your
old age I am He; and even to hoar
hairs will I carry you: I have made,
and I will bear; even I will carry,
and will deliver you." (Isaiah 46:4)

Their children,
Mien & Dick VanderMaarel
Audrey & Peter Hamstra
Neil & Ricky Pronk
and grandchildren.
45 Jameston Street, Hamilton, Ont.
L9C 2S1.

To the Friends & Acquaintances of
MR. & MRS. DONALD STEENSMA
(nee Van Wijngaarden)

We invite you to come and share
with us in the joyous celebration of
our Mom and Dad's 40th Wedding
Anniversary on Saturday, April 29,
1978. Open house will be held at the
First Reformed Church, corner of
Lacroix Street & Indian Creek Road,
Chatham, Ont. from 3:00 p.m. to
5:00 p.m. Best wishes only, please.
Home address: 155 Bedford Street
Street, Chatham, Ont.

Children:
Elizabeth & Milton Harmelink,
-Mississauga, Ont.
Grace & John Wiebenga - Chatham
Ont.
Ronald & Gale Steensma - London,
Ont.
Yvonne Steensma - London, Ont.
George & Donna Steensma - Sarnia,
Ont.
and 8 grandsons.

1938 1978
For His merciful kindness is great
toward us. Ps. 117:2

With joy and thankfulness to the
Lord, we hope to celebrate with our
parents and grandparents,

G. STOTER and J. STOTER
(nee Moman)

the occasion of their 40th wedding
anniversary on May 1, 1978. We
pray that God will bless and guide
you in the years to come.

Your thankful children:
Joan Klompemaker; John, Gerard,
Joanne, Edward - Peterborough,
Ont.

Lambert & Greta Klompemaker;
John, Glenn, Karen - Bowman-
ville, Ont.

Arend & Jacqueline Stoter; Kathy,
Richard, Peterborough, Ont.
Bernard & Cora Stoter; Darren,
Jason - Peterborough, Ont.

Frank Stoter - Calgary, Alta.
Gerry & Tina Wuis; Carol, Stephen
- Peterborough, Ont.

Gary - At home
Home address: R.R. #8, Peter-
borough, Ont.

Anniversaries

Hoogveen 1928 Pembroke 1978
With joy and gratitude to God we
hope to celebrate on May 5th, 1978

D.V. the 50th wedding anniversary
of our parents, grandparents and
great grandparents,

GERRIT VANDER SLEEN
and
JENTJE VANDER SLEEN
(nee Knol)

We hope and pray for the Lord's
continued blessing upon them, and
their bond with us.

Their thankful children:

Arlene & Peter Nymeyer - Cam-
bridge, Ont.

Richard & Edith Vandersleen -
Pembroke, Ont.

Dien & Fred Zomer - Honey Brook,
Pa. U.S.A.

Jean & Leonard Nymeyer - Cam-
bridge, Ont.

Jan & Gaya Vandersleen - Pem-
broke, Ont.

Tina & John Beimers - Pembroke,
Ont.

Grace & Gilbert Veenendaal -
St. Catharines, Ont.

26 grandchildren and 7 great grand-
children.

Home address: R.R. #3 Pembroke,
Ont. K8A 6W4.

Obituaries

On April 7 it pleased the Lord to
take unto himself our dear brother
and uncle,

DIRK KAT

May it be of comfort to his wife
Janny to know he is now singing
before our Lord in the Holy City.

Martin & Nel Langbroek
Alice & Gerry Gerritsen
Dick & Linda Langbroek
George & Joanne Langbroek
Ann & Clement Bezemer
and their families.

The consistory and congregation of
Springdale, Ont. extends Christian
sympathy to Pastor J. Evenhouse
and his family in the passing of our
pastor's father. May the knowledge
of God's promises sustain them in
their loss.

Personal

Lonely widow 55 years old would
like a lady to share her apartment in
Central Ont. "so we can share our
loneliness." Please write to Box
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St., St. Catharines, Ont. L2R 4L3.

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Christian Reformed faith, living
South West B.C., seeks acquaint-
ance with gentleman approximat-
ely same age. Personal interests are:
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St. Catharines, Ont. L2R 4L3 in
English or Dutch.

Serious young gentleman, 34 years
young, likes to meet girl between 25
and 35 years young. Preferably not
married yet ... since I like to
become a married man. I'm living
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own business. Write to P.O. Box
4284, Calvinist Contact, 99 Niagara
St., St. Catharines, Ont. L2R 4L3.

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vacationing in this area and willing
to preach once or twice please
write the clerk at P.O. Box 9, Port
Alberni, B.C. V9Y 7M6.

Misc.

Male companion wanted to go with
to British Columbia, May 23, 1978. I
have car. Write or phone OTTO
LISE, Box 245, Drayton, Ont. N0G
1P0 or phone 638-2614.

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gelegenheid. (Ideaal voor groeps-
kampen.) "Little Europe vindt u 8
mijl van ten oosten van Highway 11
aan de Muskoka Rd. No. 4, voor-
heen Vankuoghnet Road, ongeveer
7 mijl ten noorden van Gravenhurst
en voorbij de Muskoka Airport.
Pim. 35 mijl van de Chr. Ref.
Church in Orillia.

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grade, some purebred, pipeline
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has 230 acres workable land, 75
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Very good financing on these
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Contact, 99 Niagara St., St. Cath-
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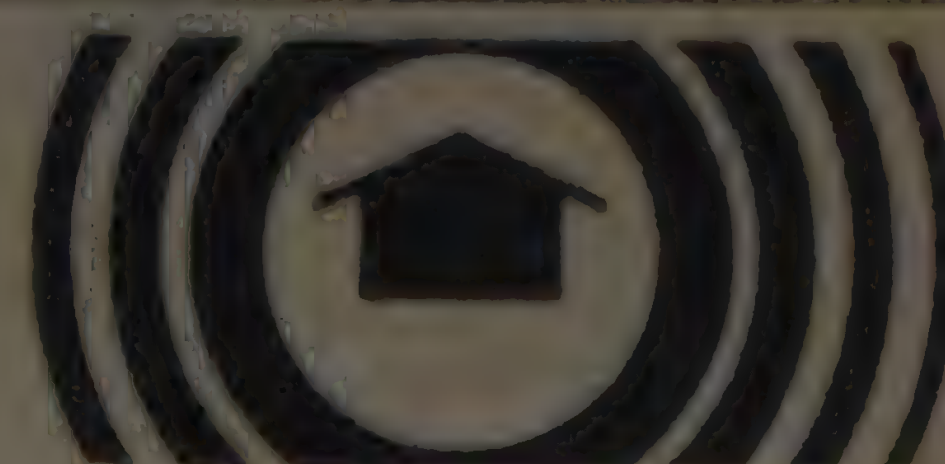
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We will require a 1/2 time teacher, mornings only in grade 6 beginning September. Interviews will be conducted on Saturday, April 22. Interested persons should apply by writing: Trinity Christian School, 650 Walkers Line, Burlington, Ont. L7N 2E7 or phoning 416-634-3052.

CLINTON: The Clinton and District Christian School invites applications for positions in the primary grades. Please send letters of application and resume to Mr. R. Schuurman, principal, Box 658, Clinton, Ont. N0M 1L0. Tel. (school) 519-482-7851 or (home) 519-482-7088.

COLLINGWOOD: Collingwood & District Christian School invites applications for 2 challenging positions. Needed are a principal who will teach a small class of grades 5 through 8, and a teacher for grades 1 through 4. Teachers interested in serving a young growing Christian Community in the Blue mountains area, please send complete resume to: Mrs. Judy Wilcox, acting principal, Collingwood & District Christian School, R.R.#2, Wasaga Beach, Ont. Telephone: 705-429-4303 (school).

GEORGETOWN: Georgetown District Christian School invites applications from teachers to fill the vacancy in grade 7. Send letter of application to the principal, George Petrusma, c/o Georgetown District Chr. School, R.R.#1, Georgetown, Ont. L7G 4S4. Phone: 416-877-4221 (school) or 416-877-6444 (home).

GUELPH: John Calvin Christian School invites applications for a position of a part time grade 7/8 teacher, beginning September 1978. Please direct inquiries to: Agnes Struik, 290 Water St., Guelph, Ont. N1G 1B8. Tel. 519-824-8860 (school) or 519-822-4462 (home).

LONDON: London Parental Christian School invites applications for a half-time remedial teacher. Interested applicants should include a brief resume and statement of their philosophy of Christian education, country of citizenship and references. Send applications to: Lloyd Burghart, principal, London Parental Christian School, 202 Clarke Side Road, London, Ont. N5Y 5E4.

ORANGEVILLE: The Orangeville Christian School Society plans to open an interdenominational school in September 1978, and is now inviting applications for a teaching principal and a teacher for the primary grades. Experience desired. For further information and application forms, please contact: Mrs. J. Gunnink, Secretary, 298 Broadway St. W., Orangeville, Ont. Telephone: 1-519-941-0204.

SARNIA: Sarnia Christian School invites applications for an opening in Kindergarten. Please send your applications to: Mr. Gary Duthler, principal, Sarnia Christian School, 1237 Exmouth St., Sarnia, Ont. N7S 1W9.

STRATHROY: John Calvin Christian School invites applications for a grade 3 teaching position for the 1978-79 school year. Please write to: H. Vandervecht, principal, 48 York St., Strathroy, Ont. N7G 2E5. Telephone 519-245-1934 (school) or 519-245-1658 (home).

TORONTO: Central Christian School will require an experienced teacher for the junior grades (4 through 6) beginning Sept. 1978. We are a small school with an integrated curriculum. Please send brief resume to our principal, Mrs. D. Marshall, 104 Trinity St., Toronto, Ont. M5A 3C6. Phone 416-863-0567.

Teachers Needed

ALBERTA

CALGARY: The Calgary Christian school is in need of a Junior High English teacher and a Highschool Business teacher. Please forward applications and resume to: G. Vanderveen (princ.), 2839 49th St. S.W., Calgary, Alta. T3E 3X9.

EDMONTON: Edmonton Christian Schools have 2 part-time kindergarten positions and one full-time primary position available. Our schools offer attractive salaries, relocation allowances, and fringe benefits and professional allowances such as course subsidization and professional development days. Please contact: Lee Hollaar, principal, Edmonton Christian Schools, 13470 Fort Rd., Edmonton, Alta. T5A 1C5. Telephone: 403-475-2818.

LACOMBE: The Lacombe Christian School will be in need of 2 teachers for the 1978-79 school year. One position involves a half time remedial and a half time elementary, while the other position is for Junior High language, art and some social. Lacombe is a well established school with some 185 students in grades 1 through 9. Please send applications to Box 1749, Lacombe, Alta. T0C 1S0. Phone 403-782-6531.

LETHBRIDGE: Immanuel Christian School, 802 6th Ave. N., Lethbridge, Alta. requires teachers for high school english and mathematics. Direct all correspondence to: Mr. H. Konyonenbelt (principal), or call the school at 1-403-328-4783.

Teachers Needed

MANITOBA

WINNIPEG, MAN.: The Greater Winnipeg Society for Christian Education operating Calvin Christian School invites applications for a **Teaching Principal** for the 1978-79 school term. Calvin Christian School has a low student-teacher ratio with students in grades 1 through 9. Some time for administrative duties is allotted during school hours. A teacher for the grade 3 or 4 level is also required. Please direct inquiries, application and resume to: Box 44, Station F, Winnipeg, Man. R2L 2A5 or phone Mrs. Bakker at 204-667-5851 or Mr. H. Faber at 204-338-3553.

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Single young person required for irrigation farm in Southern Alberta. Grain & broiler operation. Call (403) 738-4482, S. Sikkens, Box 191, Iron Springs, Alta.

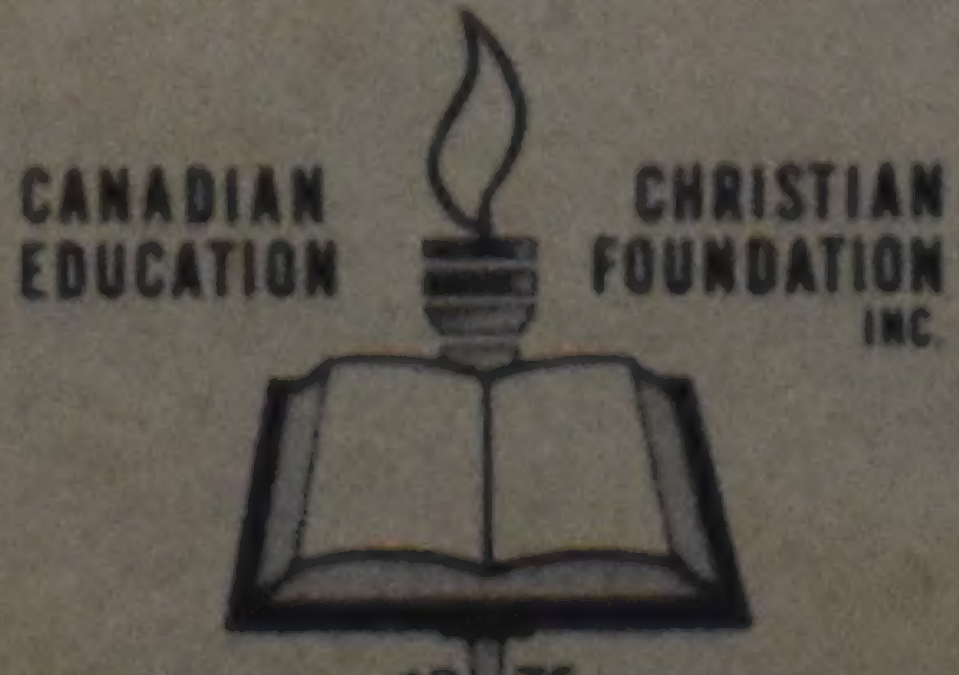
more on page 14

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- recent new arrivals in the Calgary community
- members of our immediate community who are in need of temporary housing, food or clothing, or counseling in order to function meaningfully.

Staff requirement?

A FULL TIME position is available for an individual (or a couple)

- who is dedicated to the Lordship of Christ and desires to see others come to that commitment
- who has some counseling expertise and is able to help those with spiritual and social difficulties
- who is willing to help find work and housing for those who may need this
- who is willing to live on the premises so as to be available when needed.

Benefits?

- an opportunity to serve in developing a vital diaconal ministry
- working within the setting of an exciting church that is backing the project with prayer and support
- opportunity for teamwork with three other ministers and many committed lay people
- a salary to be determined upon the basis of qualifications and experience.

Since we are eager to get started, we need to hear from prospective counselors soon. For more information contact:

The Board,
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Ontario College
will work with
Calvin
Academics

The Ontario Christian College Association (OCCA), in its efforts to establish a Christian liberal arts college in Ontario, has made contact with many educators and institutions, including Calvin College. On Friday, March 17, four OCCA representatives (Dr. Robert Vander Vennen and Mr. Justin Cooper of Toronto, and Rev. Henry De Bolster and Dr. Theodore Plantinga of St.Catharines) were in Grand Rapids to meet with Calvin College representatives.

First there was a meeting with President Anthony Diekema and two of Calvin's vice presidents — Dr. John Vanden Berg and Dr. Peter Vande Guchte. Later, after coffee, a number of Calvin faculty members were included in the discussion.

The OCCA representatives presented an informal progress report on the planning for a college in Ontario and asked Calvin to become involved in the academic planning. Calvin agreed. There will also be consultations about other aspects of operating a college.

The subject of securing recognition for course credits was discussed at some length. This problem is probably the greatest barrier to establishing a Christian college in Ontario.

The meeting on March 17, which is the latest in a series of contacts between the OCCA and Calvin, will be followed up by meetings in Ontario. In the meantime, the OCCA will continue to make contacts with other institutions.

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In the celebration of our 25th anniversary,
the congregation of the

Burlington Christian
Reformed Church

extends a warm invitation to all former members to join us in
in the celebration.

A dinner and social evening on Saturday, June 10, 1978
Special anniversary service, June 11, 1978

Dinner and social, admission with tickets only, which
may be obtained by calling or writing to
Mr. John Glasbergen
604 Thornwood Ave.
Burlington, Ont.
L7N 3B8
Phone (416) 639-3605

Please reply before May 15, 1978

In celebration of our 25th Anniversary
The Congregation of the

Forest Christian
Reformed Church

extends a warm invitation, to all former members and friends
to join us in the Celebrations
Social Evening, Saturday, May 13, 1978
7:30 p.m. in the Forest Legion Hall

Special Anniversary Service, Sunday, May 14, 1978
10:00 a.m. and 3:00 p.m. in our church.

Please reply before April 30

For accomodation and information please contact:
Mr. D. van Rooyen Sr.
R.R. 6 Forest, Ont.
N0N 0J0
Phone: 873-5404

Calendar of Events

Christian Reformed television programs in Canada:

Southwestern B.C. (broadcast from Bellingham, Wash.) Channel 12;
Apr. 19 at 6:30 p.m. Winnipeg area, Channel 9, Apr. 16, 23 at 5:30
p.m. Toronto area, Channel 11, Apr. 23, 30 at 1:30 p.m. Montreal area,
Channel 12, Apr. 23, 30 at 4 p.m., St. John's, Nfld., Channel 6, Apr.
14, 21, 28 at 8 p.m.

Spring Tour of Rev. & Mrs. R. Wurmbbrand

Ladies meeting with Mrs. S. Wurmbbrand, Church of the Way, 450 Lilac
St., Winnipeg, Manitoba, 1:30 p.m. April 22, Playhouse Theatre, 180
Market Ave., Winnipeg, Man., 8 p.m. April 23, Bethesda Church,
1350 Grant Ave., Winnipeg, Man., 11 a.m. April 23, Grant Memorial
Baptist Church, Colony & Cumberland, Winnipeg, Man., 7 p.m. April
26, Auditorium, Duncan McArthur Hall, Faculty of Education, Queen's
University, Union St. & Sir John A. MacDonald Blvd., Kingston, Ont.,
7:30 p.m. May 3, Aylmer Chr. Ref. Church, South St., Aylmer, Ont., 8
p.m. May 4, Rally with Mrs. S. Wurmbbrand, Essex Baptist Church, 71
Maidstone Ave., Essex, Ont., 7:30 p.m. May 6, English Rally,
Rosemount High School, 3737 rue Beaubien Est, Montreal, P.Q., 8
p.m. May 7, French Rally, Rosemount High School, 3737 rue Beaubien
Est, Montreal, P.Q., 2:30 p.m. May 7, French Service, Centre
Evangelique, 1455 Papineau Ave., Montreal, P.Q., 7 p.m. May 8,
French Rally, CEGEP Francois-Xavier, 1660 Blvd de L'Entenne,
Quebec, P.Q., 7:30 p.m. May 10, French Rally, CEGEP Francois-
Xavier, 1660 Blvd de L'Entenne, Quebec, P.Q., 7:30 p.m. May 13,
Seventh Day Adventist Church, Queens Road, St. John's, Nfld, 3 p.m.
May 13, St. Mary's Church Auditorium, Cornwall Dr. & Craigmillier
Ave., St. John's, Nfld, 8 p.m. May 14, Salvation Army Citadel, Adams
Ave., St. John's, Nfld, 7 p.m.

Apr. 22 The Ambassador Male Chorus in Concert with the Salvation
Army Band, Hamilton Place, Hamilton at 8:00 p.m.
Admission charge.

Apr.24-25 Vacation Bible School workshops, April 24, Canadian Re-
formed Church, Burlington, 8 p.m. and April 25, First
Christian Reformed Church, London, Ont., 8 p.m. Rev.
Allen Curry of Philadelphia will introduce new Reformed
VBS material. Admission free but limited to five people from
any one church.

Andre Knevel Organ Concerts:

May 6 In St.Catharines, at 8:15 p.m. in the St. Thomas Anglican
Church, Ontario Street.

May 13 In Woodstock, at 8:15 p.m. at the central United Church,
corner of Riddell and Adelaide St. with the male chorus,
Collegium Musicum, directed by Mr. G. Hoekstra.

June 10 In Guelph, at 8:15 p.m. at St. George Anglican Church with
the male chorus Collegium Musicum directed by Mr. G.
Hoekstra.

Apr. 28 25th Anniversary celebration of the Calvin Christian School,
Hamilton. Social hour from 7-8 p.m., program commences at
8:15 p.m.

May 6 Spring choir concert featuring Grimsby choir, Fruitland
choir, The Ambassadors, and The Revised Edition, at
Grimsby, Ont. Christian Reformed Church, 8 p.m.

May 6 Social Evening, 25th anniversary of the Orillia CRC at 7:30 in
St. James Anglican Church, Peter St. & Coldwater Rd.,
Orillia.

May 7 Anniversary Services at 10:00 a.m. and 7:00 p.m. at the
Orillia CRC Church, 157 Coldwater Rd.

May 9 Canadian Federation of Christian Reformed Women
business meeting, Scarborough (Grace CRC), Ont., 7 p.m.

May 10 20th Anniversary Convention of the Canadian Federation of
Christian Reformed Women in North York Centennial
Centre, Willowdale, Ont. at 10 a.m.

May 20 Women's Action for the AACS annual meeting in Brampton
(Second) CRC at 10 a.m. During the afternoon Rev. A.
Geisterfer will speak on The Contemporary Woman.

June 10 25th Anniversary dinner and social evening of the Burlington
Christian Reformed Church.

June 11 25th Anniversary service of the Burlington Chr. Ref. Church.

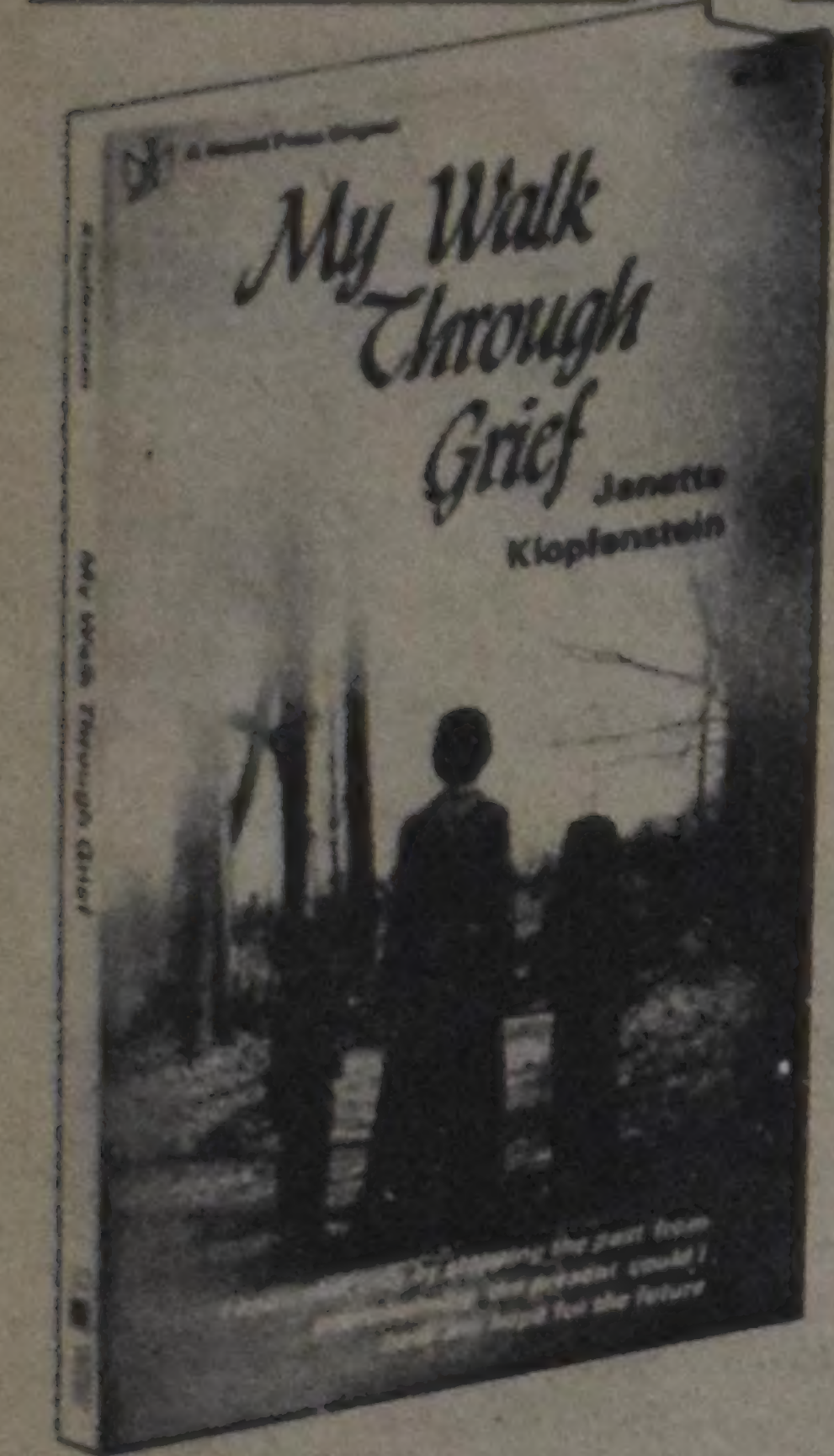
June 14 Hollandse Dag, Moorefield Park at 10 a.m.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Apr. 28	Apr. 26	Apr. 24(noon)	Apr. 21(noon)
May 5	May 3	May 1(noon)	Apr. 28(noon)
May 12	May 10	May 8(noon)	May 5(noon)

Books

Discussion of "death" for young & old

My Walk Through Grief, by Janette Klopfenstein; published by Herald Press of Scottdale, Pennsylvania and Kitchener, Ontario, 1976; paperback, 112 pages; price: \$1.75. **Tell Me About Death, Mommy**, by Janette Klopfenstein; Herald Press, 1977) paperback, 110 pages; Price: \$1.75. Reviewed by Theodore Plantinga.



Mrs. Klopfenstein was the mother of two young boys when her ailing husband died unexpectedly. What she went through during the next year of her life is the subject of **My Walk Through Grief**. The first book led to a second: **Tell Me About Death, Mommy**, in which she tries to pass along some of what she learned to other parents who may find themselves in similar situations. Both books are well written. The narrative is compelling.

Mrs. Klopfenstein instructs her readers less by presenting general truths than by letting them in on her own experiences. Parents who have lost children themselves will sense keenly what she went through — to say nothing of those who lost a spouse while the children were still young.

When she does make general statements, she sometimes goes astray. In her explanation of death, she distinguishes between an "inner self" and an "outer body" (**Grief**, 26). This inner self (the soul) is the "real me" (**Death**, 50-1,66). Once she divides man into two parts, she bestows "immortality" upon him (**Death**, 48-9). Death, then, is not really death, for man cannot die; he is immortal.

This mistake has further consequences. Mrs. Klopfenstein objects to the Pauline terminology of "falling asleep": "Not only does the thought of death as sleeping cause fear in the child, but it also gives him a boring picture of immortality.... What child wants to spend eternity resting?" (**Death**, 67-8). But that's hardly what Paul had in mind when he spoke of death as "falling asleep." He writes: "We who are alive, who are left until the coming of the Lord, shall not precede those who have fallen asleep. For the Lord himself will descend from heaven with a cry of command, with the archangel's call, and with the sound of the trumpet of God. And the dead in Christ will rise first; then we who are alive, who are left, shall be caught up together with them in the clouds to meet the Lord in the air; and so we shall always be

with the Lord" (1 Thess. 4:15-17). Mrs. Klopfenstein, like so many other Christians of our time, loses sight of Christ's return in glory as the culmination, the doorway to the future for which we are destined.

In brief, these two little books are short on perspective. Yet, this is not to deny that they contain much valuable material on the questions children ask about death (**Death**, 22-3, 70-1, 74), on the process of healing (**Grief**, 43, 48), on showing sympathy in a helpful, supportive way (**Grief**, 31), and on various other such topics. Good material for church libraries.

On questioning Jesus' identity

Quests for the Historical Jesus, by Fred H. Klooster; published by Baker Book House, Grand Rapids, 1977; 88 pages; \$4.25. Reviewed by Theodore Plantinga.

"Who do men say that I am?" Jesus asked His disciples. Peter came up with the correct answer, but today, almost 2000 years later, scholars still find it necessary to repeat the question. Worse still, they seek the answer through historical scholarship and philosophical analysis rather than through an acceptance of the Bible as the Word of God.

Prof. Fred Klooster, who teaches systematic theology at Calvin Seminary, has given us a short but valuable survey of the search for the real Jesus, focusing special attention on Karl Barth and Wolfhart Pannenberg. The answers to the question of Jesus' identity vary: He is a political rebel, an Enlightenment liberal, a prophet of the apocalypse. For some theologians it doesn't really matter who Jesus was, for we are to regard Him as no more than an illustration of an existential possibility open to man.

Klooster does not join in the quest for the historical Jesus, preferring to accept the testimony of Scripture. But he does give us a highly readable account, rich in names and anecdotes, of this chapter in the history of theology. A good introduction to the subject for preachers and teachers alike.

Women, the mainstay of marriage

What Every Woman should know about a Man by James L. Johnson; Published by Zondervan Pub. House; pp. 173, hardcover; price: \$6.95. Reviewed by C. Farenhorst.

The too constant emphasis in this book is for woman to understand man. Man, Johnson stresses, is an immensely complex creature, and understanding and supporting him can make a deep and lasting love. He explains this throughout his book, from dating onto middle age, never adequately stressing however, that woman is just as complex. For example he writes that "He may have all the biological qualifications for manhood, but to reinforce his masculinity is something else. The woman, on the other hand, can find her identity much easier

in what are woman's activities, and she does not feel the same pressure to prove her femininity."

Although Johnson does say occasionally that marriage is a mutual covenant to hold one another up, he all too often puts the burden of success on the woman's shoulders. He even suggests that Eve's choosing to eat the fruit of the tree was to blame for the failure of the ideal union of man and woman in paradise.

This book most certainly covers a multitude of sins in man, all apparently soluble if only the wife is wise enough to understand why and how. She is made to be the crutch, the mainstay of a marriage too often. It was a rather disappointing book which, at times, offended me as a Christian wife. It would perhaps have had a better review with a male reader.

Corrie's "Dagboek"

Each New Day by Corrie ten Boom; published by Fleming H. Revell Company, Old Tappan, New Jersey; price \$8.75; hard bound. Reviewed by Mrs. Sara Hoogsmma.

Each short, clear and simple devotion, speaking of Corrie's faith and experiences comes with a bible text and a short prayer.

What a blessing still to be able to write devotions like this at the age of 85!

These easy-to-read devotions, I would recommend for older people, for people who are too busy to read much, and for evangelistic purposes.

The older generation in our community

The Church and the Older Person by Robert M. Gray and David O. Moberg, published by Wm. Eerdmans Publishing Co., Grand Rapids, Mich. Reviewed by Mrs. C.M. Sneepe.

This book can be thought of as a work in applied social sciences. Its authors are two sociologists, who have done a great deal of research into the needs of older people and what church organizations can and are doing to meet those needs. Reviewed here are the problems of old age, common to all senior citizens in some degree, but the personal adjustment in old age is vastly different. Chapter 3 deals with this, and the authors show that being a church member does not, in itself, contribute to good adjustment in old age. In their research, the authors found that the well adjusted engage in many religious activities, and also that such activities contribute to a good personal adjustment.

Life satisfaction among older people, it was found, is enhanced by religious beliefs, and a strong faith commitment brings personal devotions, which in turn supply comfort, assurance and hope.

Not all older people necessarily are subject to infirmities, which force a decline in church attendance, and participation in church related activities, but when retirement draws close, fears often become obvious. These fears may be hidden from other church members, but the possibilities of

bereavement, loneliness, death, economic hardship, illness, and serious physical infirmities can rob an older person of a feeling of security.

We tend to look to the community to provide workshops and clinics for this age group but the social institutions do not offer the comfort the church can, in providing a gospel-centred community in which there is no distinction between the children of God.

To the senior citizen life brings many changes at a time when changes are difficult to adjust to, and the church can be invaluable in showing love, a feeling of belonging, and usefulness.

Not only can the church help the older person, according to this

book, but Chapter 9 deals most constructively with what the older person can do for the church. Talents which have been recognized for a lifetime, should still be used, years of experience can be of immense value to those at the beginning of a career or marriage.

Chapter 10 is for the use of Clergy and this book should be on and off the shelf of every clergyman. They, as well as concerned lay-men who are required to visit or/and counsel the older persons in their parish, would find in this book a wide range of practical suggestions, based upon survey results, personal interviews and examples of successful church programs involving the elderly.



Editor: Pete Layer

LET'S PLAY CHESS

RESULTS

1977 Preliminary — Complete Results

Group A	Won	Lost	Tied	Points
A.C. Farenhorst, Owen Sound, Ont.	2	0	0	2
J. Vander Geest, St. Thomas, Ont.	1	1	0	1
P.W. Lamain, Trenton, Ont.	0	2	0	0
Group B				
K. Amsinga, Strathroy, Ont.	2	0	0	2
J. Eisen, Renfrew, Ont.	1	1	0	1
B. Dikland, Brockville, Ont.	0	2	0	0
Group C				
A. De Weerd, Markham, Ont.	1	0	0	1/1
J. Willemsma, Wilsonville, Ont.	2	1	0	2/3
E. Sanders, Mt. Brydges, Ont.	0	2	0	0/2
Group D				
W.L. Boer, Simcoe, Ont.	1	0	0	1
E. Hoekstra, Brampton, Ont.	0	1	0	0

Comments

The winners in each group will soon be playing in the 1977 Finals, if they wish. The points in Group C are in fractional form since a different number of games were played by everyone. The last results received came from Group C: J. Willemsma — 2 Sanders — 0.

White won 3. Black won 3. Tied — 0 and Unfinished — 4

Average number of moves per game actually played was 31

1976 Finals

A.C. Farenhorst 1 (1) J. Fennema 0 (0)
Mr. Fennema had to withdraw from the finals

1978 Group H

The first result is in from the 1978 Series
J. Vander Geest 1 (1) K. Amsinga 0 (0)

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